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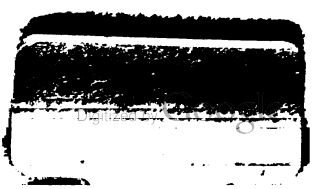

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COLLEGE SERIES OF GREEK AUTHORS
JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR, EDITORS
CHARLES BURTON GULICK, ASSOCIATE EDITOR

PLATO

APOLOGY OF SOCRATES AND CRITO

WITH EXTRACTS FROM THE PHAEDO AND SYMPOSIUM
AND FROM XENOPHON'S MEMORABILIA

EDITED BY
LOUIS DYER

REVISED BY
THOMAS DAY SEYMOUR

WITH A VOCABULARY

GINN AND COMPANY
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LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

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abs. = absolute, absolutely.
acc. = accusative.
acc. to = according to.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
Aeol. = Aeolic.
antec. = antecedent.
aor. = aorist.
apod. = apodosis.
App. = Appendix.
appos. = apposition, appositive.
art. = article.
Att. = Attic.
attrib. = attributive.
aug. = augment.
c., cc. = chapter, chapters (when numerals follow).
cf. = compare.
chap. = chapter.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
const. = construe, construction.
contr. = contraction, contracted.
co-ord. = co-ordinate.
dat. = dative.
decl. = declension.
def. = definite.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
dir. = direct.
disc. = discourse.
Dor. = Doric.
edit. = edition, editor.
editt. = editions, editors.
e.g. = for example.
encl. = enclitic.
Eng. = English.
Ep. = Epic.
epith. = epithet.
equiv. = equivalent.
esp. = especial, especially.
etc. = and so forth.
excl. = exclamation.
f., ff. = following (after numerical statements).
fem. = feminine.
fin. = sub fine.
freq. = frequently.
fut. = future.
G. = Goodwin's *Greek Grammar*.
gen. = genitive.
GMT. = Goodwin's *Moods and Tenses*.
H. = Hadley's *Greek Grammar*, revised by F. D. Allen (1884).
hist. pres. = historical present.
ibid. = in the same place.
id. = the same.
i.e. = that is.
impers. = impersonal, impersonally.
impf. = imperfect.
imv. = imperative.

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in. = ad initium.
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Introd. = Introduction.
Ion. = Ionic.
Kr. *Spr.* = Krüger's *Sprachlehre, Erster Theil*, fifth edition.
Kr. *Dial.* = Krüger's *Sprachlehre, Zweiter Theil*, fifth edition.
κτἑ. = καὶ τὰ ἑξῆς.
κτλ. = καὶ τὰ λοιπά.
Kühn. = Kühner's *Ausführliche Grammatik*, second edition.
Kühner-Blass = third edition of the first part of the *Grammatik*, revised by F. Blass.
Kühner-Gerth = third edition of the second part of the *Grammatik*, revised by B. Gerth.
Lat. = Latin.
L. & S. = Liddell and Scott's *Lexicon*, seventh and eighth editions.
l.c. = loco citato.
lit. = literal, literally.
masc. = masculine.
mid. = middle.
M. = Monro's *Grammar of the Homeric Dialect*.
Ms., Mss. = manuscript, manuscripts.
N. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = which see.
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt's *Rhythmic and Metric*.
sc. = scilicet.
SCG. = Gildersleeve's *Syntax of Classical Greek*, First Part.
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = sub voce.
trans. = transitive, transitively.
viz. = namely.
v.l. = varia lectio.
voc. = vocative.

§, §§ = section, sections.
Plurals are formed generally by adding *s*.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's practice is generally followed.

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PREFACE

This book was first published in 1885 and contained Plato's *Apology* and *Crito*. Its editor, Professor Louis Dyer, subsequently removed his residence to England. When the editors of the College Series of Greek Authors determined last year to issue a new edition, Professor Dyer felt that he was not sufficiently acquainted with the changes in conditions of collegiate instruction in Greek that have occurred in America during the past twenty years to undertake the task, and committed it to Professor Seymour.

The new edition contains, in addition to the *Apology* and *Crito*, extracts from Plato's *Phaedo* and *Symposium* and from Xenophon's *Memorabilia*. Professor Seymour rewrote the introduction and the commentary on the first two dialogues, and added a commentary on the extracts and a vocabulary. The book was practically finished and nearly all in type before his death.

The editors of the College Series had hoped that Professor Dyer, who had long known Professor Seymour intimately, would write the preface to the new edition. His illness and sudden death prevented this, and the sad duty has fallen to me, the friend of both these scholars for many years, to make this simple record of the part borne by each of them in the authorship of this book.

JOHN WILLIAMS WHITE

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INTRODUCTION

1. Socrates stands at the very head and source of the history of philosophy in the modern sense. Not that all the ideas and the results of the researches of the earlier sages have come to naught, but for the most part they affect the later world only mediately, through Socrates and Plato.[1] Socrates was the first to introduce scientific inductive argumentation, to form universal conceptions,[2] to require precise definitions, and to study the principles of ethics. Formal logic began with him. Not that men before Socrates did not observe and reason, and define or describe, and take thought for virtue, but they had not studied carefully the laws of thought or the rational foundations of virtuous actions. Socrates was far from simply preaching the morality of his age and city. He insisted on an intellectual basis for moral principles. He would not separate knowledge from right action. The man who knows what is right, according to Socrates, will always do what is right. He who does what is right, however, without clear knowledge, is in danger at any moment of going wrong, and Socrates compares him to a blind man going along the right path. So Socrates contrasted knowledge (ἐπιστήμη) with right opinion (ἀληθὴς δόξα). Before Socrates, thinkers confused many matters which ought to be separated, and vainly hoped to gain one general solution for all problems.

[1] See Zeller's *Geschichte der griechischen Philosophie.* The English translation is convenient: Zeller's *Pre-Socratic Philosophy*, London, 1881, 2 vols.; *Socrates and the Socratic Schools*, 1885; *Plato and the Older Academy*, 1876. See also Burnet's *Early Greek Philosophy* and Bakewell's *Source Book in Ancient Philosophy*, 1907. The most complete collection of the remains of the works of the pre-Socratic philosophers is Diels's *Fragmente der Vorsokratiker*, Berlin, 1903, of which a second edition is appearing. Convenient is Fairbanks's *The First Philosophers of Greece, an edition and translation of the remaining fragments of the pre-Socratic philosophers*, N.Y., 1898. See also Pater's *Plato and Platonism*, 1893.

[2] Aristotle, *Met.* 1078 b.

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2. Only by a severe effort can we put ourselves approximately in the place of the pre-Socratic philosophers, so as in a measure to have their point of view and understand their problems. Most of them had no schools and made no propaganda for their beliefs, and left no writings, and we have little definite knowledge of their systems. Many of their sayings which have been preserved seem to us darkly enigmatical, and, as they are stated, most of their investigations and theories appear to us futile, although in some matters they have curiously anticipated the very latest scientific thought. In general, the results of their speculations seem strange to modern minds. Fortunately we do not need to know and understand the views of the pre-Socratic philosophers in order to understand Plato's report of Socrates's defense before his judges. Plato seldom refers distinctly to his predecessors, — not to speak of quoting from them, — and Socrates introduced no philosophical questions in his speech to the court. To determine the indebtedness of Socrates and Plato to their predecessors is an interesting problem, but it does not concern us here. At present we need to remember only that the germs of all later systems of philosophy appear in the thoughts of the Platonic Socrates.

3. The Seven Sages[1] or Wise Men of Greece were not philosophers at all, in the modern sense. They were men of affairs, not of speculation. The traditions which we have in regard to them do not agree in every point, but are harmonious in representing them as rulers filled with practical wisdom. The wise Solon himself was neither a metaphysician nor a psychologist. He was a law-giver, and his thoughts were directed primarily toward means for securing a law-abiding and united spirit in the minds of the people of Athens. All the others of the Seven, according to Cicero, were rulers of their states, with the single exception of Thales, and he also, as Herodotus tells us, gave attention to political measures. The Seven Sages were said to have dedicated to Apollo at Delphi wise sayings, as an offering of their thoughts, — as *Know thyself* (*γνῶθι σαυτόν*), *Moderation*

[1] *Τούτων ἦν καὶ Θαλῆς ὁ Μιλήσιος καὶ Πιττακὸς ὁ Μυτιληναῖος καὶ Βίας ὁ Πριηνεὺς καὶ Σόλων ὁ ἡμέτερος καὶ Κλεόβουλος ὁ Λίνδιος καὶ Μύσων ὁ Χηνεύς, καὶ ἕβδομος ἐν τούτοις ἐλέγετο Λακεδαιμόνιος Χίλων*, Plato, *Prot.* 343 a. Cf. Hi omnes praeter Milesium Thalem civitatibus suis praefuerunt, Cicero, *de Orat.* iii. 34.

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in all things, Nothing to excess (μηδὲν ἄγαν), *Ruin is near to suretyship* (ἐγγύα, πάρα δ' ἄτα). Of these the last is as severely practical as "He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure" (*Proverbs* xi. 15). The first two seem particularly Athenian, and were attributed to Solon. γνῶθι σαυτόν appears to have been the favorite maxim of Socrates: every man should learn what are his true powers and capacities, in order that he may undertake the work which is best fitted to his nature, — turning aside both from inferior occupations and from undertakings which are beyond his strength. Few faults seemed to Socrates worse than that of thinking one's self to know what he does not know (*Ap.* 21 c, 29 b). When a man has learned what he can do, and what he cannot do, he is already well on the way to become most useful and most happy. These precepts clearly were not philosophical maxims in the modern sense, but wholly practical.

4. The term *philosopher, lover of wisdom* (φιλόσοφος) was not of early use in Greece. It does not appear in extant Greek literature until the fourth century B.C., in the works of Plato and Xenophon, — though the verb derived from it is found earlier in two notable passages, but not in a technical sense.[1] Plato uses his influence to keep φιλόσοφος from becoming a technical term, by employing synonyms. In his writings, φιλόσοφος seldom should be translated by *philosopher*. More frequently it means a *seeker after truth*. Wisdom, truth, and reality are equivalents to Plato. Homer does not use the later adjective for *wise* (σοφοί), and has *wisdom* (σοφία, O 412) but once, and then of the art of a ship-builder. In the poems of Pindar, early in the fifth century B.C., the term wise is applied particularly to the poets, and *wisdom* is poetic skill or poesy. This use is continued even in the time of Plato and Xenophon.[2]

[1] The Lydian king Croesus has heard much of the wisdom of Solon, and of his extensive travels φιλοσοφέων, Herodotus i. 30. In his *Funeral Oration* (Thucydides ii. 40), Pericles says φιλοσοφοῦμεν ἄνευ μαλακίας, which Jowett translates *We cultivate the mind without loss of manliness.*

[2] Pindar, *Pyth.* iv. 295, ξύν τε σοφοῖς, *among the singers*; *Pyth.* i. 12, ἀμφί τε Λατοΐδα σοφίᾳ, *because of the song of the son of Leto*; Plato, *Rep.* 365 c, ὡς δηλοῦσί μοι οἱ σοφοί, *as the poets show to me*; Xen. *An.* i. 2. 8, ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐριζοντά οἱ περὶ σοφίας, *when he vied with him in musical skill.*

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5. The most noted group of pre-Socratic philosophers is known as the Ionian School, although no one of them had a school or was a teacher in the technical sense. Asia Minor was the home and birthplace of many ideas, as well as of the Homeric poems. Sappho and Alcaeus sung on Lesbos, and Anacreon was born on Teos. Hecataeus, the predecessor of Herodotus and the most important of the logographers or chroniclers, lived at Miletus. Men's minds were active in that whole region, and we are not surprised to find this the home of the earliest Greek philosophy. Thales of Miletus has been recognized as the earliest philosopher. His time is fixed as early in the sixth century, if we accept both the statement of Herodotus (i. 74) that he predicted the eclipse of the sun which occurred at the time of a battle between the Lydians and the Medes, and also the computations of astronomers and chronologists that this was on May 28, 585 B.C. He is reported to have been a man of political and practical sagacity, though an old anecdote is told of a maid-servant's laughing at him for falling into a well while he was occupied with observing the heavens. His chief interest seems to have been in astronomy and the origin of the world. He believed *water* to be the first principle of the universe. — Only a few sayings are preserved of Anaximander of Miletus, who was born about 610 B.C. In his system, no material thing, but the *infinite* and eternal, was the first principle of the universe. "The earth is a heavenly body, controlled by no other power, and keeping its position because it is at the same distance from all things." "Animals came into being through vapors raised by the sun." "Man came into being from another animal, the fish." To Anaximander was ascribed by some the invention of the sun-dial and of maps. — Anaximenes of Miletus, a follower of Anaximander, in the latter part of the sixth century B.C., believed *air* to be the first principle of the universe. — Heraclītus of Ephesus, at the opening of the fifth century B.C., was called "the obscure," and he seems to deserve the name. His sayings are full of apparent contradictions. "All things are in motion" (*πάντα ῥεῖ*), and yet "All things are one." A man cannot to-day cross the river which he crossed yesterday; the man has changed, and the river has changed, — it is another man who crosses another stream. — The last

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great philosopher of the Ionian School was Anaxagoras (*Ap.* 26 d) of Clazomenae, near Smyrna, who lived in Athens after the Persian Wars, and was on intimate terms with Pericles and Euripides, but was accused of atheism, probably by the opponents of Pericles. After about thirty years of residence there, he left Athens and went to Lampsacus, on the Hellespont, where he died about 428 B.C. He believed in a primal matter, which formed a sort of chaos, first principles infinite in number, until mind (νοῦς) came and brought order into the universe. The *Apology* refers to his views of the sun and the moon (26 d).

6. Of all pre-Socratic philosophers, no other had so many personal followers, who formed a distinct sect, with peculiar practices as well as peculiar doctrines, as Pythagoras of Samos, who lived in Crotona during the latter half of the sixth century B.C. Of his life and teachings little is known with precision. Not only did he leave no writings of his own, but Philolaus, a contemporary of Socrates (cf. *Phaedo* 61 d), was said to be the first Pythagorean to publish a philosophical work. Plato refers frequently to doctrines which are known to be Pythagorean, but he names Pythagoras but once (*Rep.* 600 a), and Aristotle names him only about ten times. His travels were extensive, and his most important activity was in the Greek colonies (*Magna Graecia*) of Italy. Around no other Greek have more numerous and more curious fables gathered. In later times he was supposed to have had supernatural powers. His followers formed an association for a common life, with many ascetic practices, among which was abstinence from flesh food and from beans. Pythagoras taught the doctrine of *metempsychosis*, or the passing of the soul from one body to another. Thus, tradition said that Pythagoras claimed to have taken part in the Trojan War, in the body of the Trojan Euphorbus. Most notable scientifically, and most difficult for a layman to comprehend, were Pythagoras's studies in numbers as affecting the universe. "Number was the first principle." "The first principles of number are the first principles of all things."

7. The Eleatic School was named from its home, Velia (Ἐλέα) in Lucania, in western Italy. Its founder was Xenophanes of Colophon, a somewhat younger contemporary of Pythagoras. Of the didactic

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poems of Xenophanes considerable fragments are extant, — very largely, however, of a theological character. He did not believe in anthropomorphic gods, and said that if cattle and horses had hands and could paint, they would represent the gods as in the form of cattle or horses. He objected also strenuously to the poems of Homer and Hesiod, as ascribing to the gods deeds which are counted lawless for men. He uttered a noted tirade also against the glory which was given to athletes. To him, earth and water seem to have been first principles, and the source of all things. All things, in his view, are really one. Thus Xenophanes was the original Monist. — But the unity of all Being was apprehended still more definitely by Parmenides, his successor. "The all is alone, unmoved." "The first principle is one, unmoved." More than one hundred and fifty verses are extant of Parmenides's poem on Nature (περὶ Φύσεως), but these, too, are not easy of comprehension. He visited Athens in his old age, when Socrates was a youth, and the two talked together then. — Parmenides's follower Zeno (not the Stoic of that name) was called the inventor of Dialectic. Only four brief quotations from his works are extant, but tradition has preserved the memory of his ingenious arguments to disprove the possibility of motion and to demonstrate that the swift-footed Achilles could never overtake a tortoise. Plato (*Phaedrus* 261 d) makes Socrates refer to Zeno as the Palamedes who can make his hearers believe the same things to be both like and unlike, both one and many, and both at rest and in motion.

8. Empedocles of Agrigentum in Sicily, born early in the fifth century B.C., was the first to assume four primary elements, the "elements" of ordinary modern speech, — earth, water, air, fire. About four hundred and fifty verses remain of his poem on Nature, in quotations made by other authors. In certain matters he was followed by his contemporary Leucippus, the founder of the Atomist philosophy, of whose works only two brief sentences remain, and whose views are best known through his follower, the "laughing philosopher," Democritus of Abdera in Thrace, the birthplace of Protagoras.

9. The gist of pre-Socratic thought on life and the world cannot be condensed satisfactorily into a few paragraphs. But clearly

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the early thinkers of Greece were striving to solve great problems before the preliminary problems had been solved, before adequate observations had been made or suitable instruments had been prepared. Their studies had slight connection with ordinary life, though Xenophanes and Democritus pronounce admirable maxims. The great achievement of Socrates, as Cicero declared (*Tusc.* v. 4. 10), was in bringing Philosophy down from the skies to dwell among men: Socrates autem primus Philosophiam devocavit e caelo, et in urbibus conlocavit, et in domus etiam introduxit et coëgit de vita et moribus rebusque bonis et malis quaerere. In his youth Socrates seems to have been interested in the problems of natural science (*Phaedo* 96 a), but he was dissatisfied with the failure to attain any definite result. Xenophon (see *Mem.* i. 1. 14 f.) says that Socrates called attention to the wide difference of opinion between the Monists and the Atomists, between Heraclitus, who asserted that all things were in motion, and Zeno who argued that nothing could move, and to the lack of practical results attained by the physicists; and he gives a list of the themes which most interested Socrates, — what is pious, what is impious, what is bravery, what is a city, etc. The answers to these last questions would affect immediately the life of men. The Xenophontic Socrates was intensely pragmatic, to use a modern term. Though his discussions were theoretical, each had a practical bearing. On the other hand, no more than a modern scientist would Plato have accepted as valid the criticism of lack of tangible results. The study of astronomy is not useless because our knowledge does not enable us to regulate the movements of the heavenly bodies, nor can we condemn a science as hopeless because its doctors disagree.

10. The inquiries of the philosophers with regard to the universe were considered by some to have atheistic tendencies, since in early times the Greeks were prone to assign every natural phenomenon to divine agency. The question at the opening of the *Iliad* is characteristic: "Who brought the two together in strife?" So in the *Clouds*, when the Aristophanic Socrates is made to deny the existence of Zeus, old Strepsiades promptly replies, "Why, *who* sends rain, then?" — implying the necessity of a personal agent. The

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scientists left to the gods much less to do than the divinities had done, according to the old beliefs, and thus in a measure they seemed to do away with the gods. Socrates appears to speak as if the theory were absurd that the sun is a stone, and the moon is earth (*Ap.* 26 d), but he is speaking playfully in this passage. How far he agreed with Anaxagoras, no one can say, but he was probably not behind the best physicists of his time.

11. Just as φιλόσοφος was chosen at first, doubtless, as a more modest epithet than σοφός, so *Sophist* seems to have meant originally a *seeker after wisdom*, as a *Hellenist* is one who walks in the ways of the Hellenes, or speaks their language. In the early part of the fifth century B.C., the word had no unpleasant associations, as it appears in literature; certainly it did not have the special meaning of "captious or fallacious reasoner." The Titan Prometheus is called a sophist (*contriver*, Aesch. *Prom.* 62). The term was applied to all poets and musicians (Athenaeus 632 c). The Seven Sages were called sophists by the orator Isocrates (xv. 235). The historian Herodotus calls Solon and Pythagoras sophists. Not only the comic poet Aristophanes but also the orator Aeschines (i. 173) calls Socrates a sophist, and doubtless public opinion justified this epithet. In a notable chapter of his *History of Greece*, Grote showed that the sophists had been maligned, — that they formed a profession rather than a sect, with varied aims and tastes and methods. They were the only professional teachers in Greece above the grade of the elementary schools, and the dignity of their position is shown by their association with the best men of the state. The enormous development of the democratic states of Greece in culture, wealth, and power gave new importance to the arts which fitted men for leadership. The difference between the rhetoricians and the sophists does not seem to have been great or clear, though some of the rhetoricians are represented as despising the sophists. In a playful passage of the *Gorgias*, Socrates says that the art of the sophist is related to that of the legislator as the art of the rhetorician is to that of the judge (*Gorg.* 465 c). Some of the rhetoricians were inclined to include all learning in their art. If they were to teach their pupils to speak they must give them some knowledge of the matters on which

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they were to speak; and if a man was to be ready, like Gorgias, at a moment's notice to speak on any subject, he must know something about everything. In other words, according to its votaries, rhetoric included all other arts and should be the queen of all. This was essentially the claim which was made by the sophists for their art. Both rhetoricians and sophists took pay for their instruction, and both sought to fit their pupils for public life in Greece. So far as this is concerned, scholars of to-day cannot criticise them. But the sophists, like the rhetoricians, gave more attention to manner than to matter. The chief end of both was to persuade, to please, and to teach how to please. In general they worked for immediate results, and cared less for objective truth than for the subjective appearance of truth, — less to be right than to seem right. To win the suit in the court and to gain the majority of votes in the public Assembly were the ends at which rhetoric aimed, and the sophists were satisfied with teaching the code of morality which existed in Greece. They sought for it no higher or firmer basis than its approval by the people. "Man was the measure of all things" according to Protagoras, and, as in the old Homeric days, custom made right. To them justice was what seemed just to the masses who had never seen justice itself. Their discussions tended to give skill in dialectics rather than to rouse men to search for truth. But we must remember that we have no picture of the work of the Sophists from one of their own number. The student of Plato needs to bear in mind that Gorgias and Protagoras would have appeared to posterity in a better light if they themselves had composed the dialogues in which they are presented.

12. Protagoras of Abdera in Thrace, Prodicus of Ceos, and Hippias of Elis are the best known of the sophists in the narrower sense. Gorgias of Leontini in Sicily and Thrasymachus of Chalcedon, opposite Byzantium, were rhetoricians of high importance in the development of the art of oratory, but were often classed with the sophists. Whether Euenus of Paros (*Ap.* 20 b) was more of a poet or a sophist, we cannot say. These all were contemporaries of Socrates, — Protagoras and Gorgias being about ten years older than he. Though from different lands, all found Athens their most

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pleasant and profitable place of sojourn. Nowhere else was so much interest shown in their displays of technical skill. Protagoras, as we learn from the Platonic dialogue called by his name (317 c), frankly called himself a sophist, and according to Aristotle (*Rhet.* 1402 a 25) did not shrink from saying that he "made the worse appear the better reason." He might be called the earliest Greek grammarian, for he was the first, so far as we know, to observe critically the genders of nouns and the tenses of verbs. The first distinction of Greek verbal moods of which we learn is his criticism on the first verse of Homer's *Iliad*, — *μῆνιν ἄειδε, θεά*, — where he said the optative should have been used, to express a wish, a prayer, not a command, which might not be addressed to a divinity. Prodicus, on the other hand, was something of a lexicographer, being particularly nice in his choice of words, and studying to distinguish apparent synonyms. Hippias claimed encyclopedic knowledge, and, like Gorgias, allowed his hearers to choose the theme on which he should speak. He was an astronomer, also, and a diplomat. And once he appeared at Olympia in array which was all the work of his own hands: he had made his ring, and engraved the seal; he had made his strigil and oil-flask, and his shoes, and had woven his clothing, — including a belt which was woven in an intricate Persian pattern. Gorgias came to Athens first as an ambassador from Leontini, in 427 B.C., and his eloquence aroused enthusiastic admiration. That Gorgias not only composed such florid rhetorical exercises as are extant in his *Helene* and *Palamedes*, but also discussed ethical themes, is shown by the question of Meno, the Thessalian, addressed to Socrates on the remark that he had never met any one who knew what virtue is, — "Did you not meet Gorgias when he was here, and did he not seem to you to know what virtue is?" (*Meno* 71 c). In the *Protagoras* (312 a), the youthful Hippocrates, who is greatly interested in Protagoras, and earnestly wishes to learn from him, is represented as blushing at the thought of himself becoming a professional sophist. His admiration for the master shows that he shrinks from becoming a technical sophist chiefly because of the Athenian prejudice against any occupation of wage-earners. The Athenians did not distinguish very clearly and broadly, for instance,

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between the social position and pay of a sculptor and those of an ordinary stone-cutter. British society of a century ago could show analogous prejudices against trade and the profession of a physician.

13. No name of classical antiquity is better known to modern readers than that of Socrates, and his face and form were very familiar to the populace at Athens. He was constantly to be seen in public places, where he would meet as many young men as possible,[1] and he attracted attention apart from his words and his dress. He was not possessed of ideal Greek beauty. He was rather short, and had a bald head, a pot-belly, a broad flat nose, prominent eyes, and large lips. Alcibiades (see *Symp.* 215 b) compares him to such a figure of Silenus as was often sold as a shrine at the statuary shops, — a satyr in form, but when opened disclosing a beautiful figure of a divinity. His baldness was concealed by no hat, and he wore but a single garment, and went barefoot in both summer and winter, — though on occasion he would go to a feast in the garb of a gentleman. He did not object to good food or to good clothes, but he was satisfied with what was convenient. He was neither a mediaeval saint nor a Hebrew prophet. One evening, according to an anecdote, he was observed to be strolling on the street, and was asked what he was doing; he replied that he was collecting sauce for supper, i.e. he was getting an appetite which should serve as sauce. His physical powers were unusual, as is shown clearly by the account of his behavior on the campaign in Thrace (see *Symp.* 219 e), where his comrades watched him stand a whole night through, in meditation on some problem which had come before his mind, and where his bare feet seemed to be less disturbed by snow and ice than were the feet of his comrades, though these were well encased in cloths and skins. According to Alcibiades, he could drink more wine than any one else without being affected by it. Socrates was fortunate in his powers of physical endurance, and he adapted himself easily to all circumstances and all persons. Probably Diogenes the cynic regarded himself as a true follower of Socrates in his disregard of the courtesies and decencies of life, and Epicurus found in the sayings

[1] *Ap.* 17 c, Xen. *Mem.* i. 1. 10.

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of Socrates what agreed with his ideas of pleasure, while Plato, keeping the golden mean, was sure that he was maintaining the spirit of his master in his beautiful mansion.

14. Of the family of Socrates we hear very little. He once speaks of himself as of the family of Daedalus, but jestingly, simply as a stone-cutter or sculptor, in which occupation he followed his father Sophroniscus, who was a friend of Lysimachus, son of Aristides the Just, and so of good connections. His mother, Phaenarete, was a midwife, and he compares with her employment his own work in assisting at the birth of ideas. How long he practiced his profession or trade of sculptor, no one knows, for Plato and Xenophon never make him refer to his early life. In it he gained no special repute, and we do not know even whether we should call him a stone-cutter or a sculptor. He nowhere claims or shows special artistic tastes or powers, nor even special fondness for illustrations drawn from the occupation of sculptor. So he mentions none of his own works of this kind. At the entrance to the Athenian Acropolis, Pausanias, in the time of Hadrian, saw a group of draped Graces, said to be the work of Socrates, son of Sophroniscus. Such a group has been found at Athens, but of an earlier period, so that the conjecture is offered that either the group was wrongly ascribed to Socrates, or perhaps he made a copy of the work which has been preserved.[1] We should be greatly interested to know what part, if any, he had in the sculptures of the Parthenon or in the exquisite carving of the Erechtheum. The Parthenon was completed when he was thirty-one years old, and most of the young stone-cutters of Athens in his time must have had part in this work.

15. At the time of his trial, in the spring of 399 B.C., Socrates was seventy years of age (*Ap.* 17 d). So he was born in 469 B.C., — ten years after the battle of Plataea, three years after Aeschylus presented his play of the *Persians*, and eleven years before Aeschylus presented his *Agamemnon*. He was in the strength of his young manhood at the time when Pericles was at the height of his influence and Athens enjoyed her greatest glory of power. We learn that he was at the siege of Potidaea (about 432 B.C.), where he

[1] See Frazer, *Pausanias* ii, p. 268.

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saved the life of Alcibiades; in the battle of Amphipolis, ten years later; and in the battle at Delium, 424 B.C. (*Symp.* 221 a). Alcibiades said that the prize for bravery which was awarded to himself was deserved by Socrates, and that Socrates's manner on the retreat from Delium was just that which was his wont on the streets of Athens. Doubtless Socrates had part in many another military affair of the early ten years of the Peloponnesian War, but the records of this military service are lost.

16. The name of Socrates's wife, Xanthippe, is familiar to all. They had three sons (*Ap.* 34 d, *Phaedo* 116 b), — Lamprocles, Sophroniscus (named for the grandfather), and Menexenus, of whom the two latter were still children at the death of their father. Of these sons nothing is known, except that (according to Xenophon, *Mem.* ii. 2), Lamprocles could not endure his mother's temper, and was rebuked for this by Socrates, with a reminder of all that Xanthippe had done and borne for him in the past, as well as of her undoubted present love for her child. Nothing is known of Xanthippe's family, either. She was much younger than her husband, as is made certain by the age of her children at his death, and clearly she was not in sympathy with his vocation. Probably they were not married in 423 B.C., or Aristophanes would have delighted in introducing her in his comedy of the *Clouds*. Not understanding his search for truth, and seeing clearly that he had abandoned his work as a statuary and that he delighted in spending his time with idlers in the market-place, she, like many others, thought him to be a lazy loafer, and was impatient that he did not work as a craftsman and make better provision for his family. In the *Symposium* of Xenophon (ii. 10) she is said to have the worst temper of all the women in the world. That she was the second wife of Socrates, is very probable. Unsupported tradition spoke of Socrates as marrying Myrto, daughter or granddaughter of Aristides the Just, for his second wife. Possibly Myrto may have been his first wife, and on her death he may have married Xanthippe, but of this no exact record remains. What became of Xanthippe and the children on his death is not known. Doubtless Crito, Plato, and his other friends cared for them (cf. *Crito* 54 a).

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17. Of the time when Socrates abandoned his craft, no indication is found. That he was interested in philosophical speculations in his youth, we should be ready to believe even without the express statements that he talked with Parmenides on the latter's visit to Athens, and that he early had a great desire to learn the cause of natural phenomena. We read of no young men as specially associated with him before Critias and Alcibiades. Critias took no prominent part in Athenian politics until the latter half of the Peloponnesian War, but then became the leader of the Thirty Tyrants, so that we may suppose him to have been no older than Alcibiades, who was born about the middle of the fifth century B.C. So these two hardly came into connection with him before about 435 B.C. See § 23. But for the last thirty years of his life, at least, Socrates seems to have had no visible means of support. In a conversation reported by Xenophon, he estimates his property as worth about five minas, — in round terms $100 of silver, but with the purchasing power of about $500 in our time. He earnestly repudiates the charge of taking money in return for his instruction, but he must have received gifts from his friends. His only other source of income during the later years of his life, so far as we can see, was the insignificant fees for service as juryman, since fees for attendance on meetings of the popular Assembly seem to have been given first after the Peloponnesian War. For a tenth of one year, he was one of the prytanes, and received a drachma a day, but in purchasing power this amounted to little more than a modern dollar. A possible interpretation of the opening of his speech would declare that he had not served as juryman at all, — but we see no reason why he should have avoided this service, although his statement is more impressive if we suppose that he was a complete stranger to the manner of speaking in court.

18. That Socrates was a brave and faithful citizen-soldier in time of war, we have seen. The only office of state that he ever held was that of senator, for one year (*Ap.* 32 b). In this office he had occasion to show his firm fidelity. He happened to be the presiding officer of the people on the day when (led by demagogues) popular indignation was roused against the naval commanders at Arginusae.

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These had gained a notable victory over the Spartan enemy, yet (prevented by a storm, as they said) had not taken up the dead bodies for burial, and the masses desired to sentence these commanders to death, — a trebly irregular procedure. In spite of the noisy threats of the people, Socrates refused to put the question to a vote. In the *Apology*, Socrates distinctly declares that a man at Athens who works for the good of the people must labor in private rather than in public, — thus he excuses himself for taking no part in the public deliberations of the Assembly. In the *Republic* and the *Gorgias* he argues at length to the same end.

19. The fact that Socrates remained in Athens during the eight months' rule of the Thirty Tyrants (405–404 B.C.), doubtless was used against him at his trial to prove that he was not a true friend of the democracy, the established government at Athens, and was brought into connection with his frank criticisms of the constitution of the State, in particular the use of the lot for the selection of public officers, and with the fact that Critias the leader of the Thirty Tyrants had been a follower of his. But Socrates at the time of the Thirty was sixty-five years old, and cannot have been of much importance as a hoplite. To say, as some have said, that Socrates criticised the principles of the democracy, but the leaders of the oligarchy, is epigrammatic, but not based on a firm foundation.

20. The religion of Athens was a state religion, and ritualistic rather than ethical. It was in charge of officials who were selected for no special holiness of character or spiritual ambitions, but simply for excellence as administrators. The religious function was to them much like any other public function, particularly since the Athenians were a very pious people and were inclined to consecrate secular affairs. That the dramatic representations and the athletic games were parts of religious festivals is well known. No body of dogmatic theology existed. The question of orthodoxy or heterodoxy was not raised. Sacrifices were to be paid to the gods after the manner of the fathers, and with this the requirements of religion were satisfied. In this matter, according to both Xenophon and Plato, Socrates was punctilious. Xenophon says that Socrates often was seen sacrificing on the public altars of the city, and often sacrificed

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at home. So in the charge that Socrates does not believe in the gods in which the city believes, but in other new divinities (*Ap.* 24 b), the stress must have been laid on the former rather than on the latter clause. The introduction of a new divinity might be unpopular, — the worship of Mithras never gained such a footing in Athens as in Rome, — but it does not seem to have been illegal, if it did not interfere with any established worship.

21. Socrates at times seems to speak as a monotheist, of God. More often he uses the language of his contemporaries, and speaks of the gods. Sometimes the change from the singular to the plural is made in a single sentence. God, deity, and the gods are equivalent terms to him. He did not accept the current myths with regard to Zeus, Cronus, and the rest of the Olympian company, in the sense in which the people generally believed them. For instance, he refused to believe that the gods ever warred against each other, and that Zeus dethroned his father Cronus. Such stories he considered both blasphemous against the gods and injurious to the persons who believed them. The gods, he said, were good and truthful, and never could be the cause of evil, nor would they deceive men. In behalf of the gods, he was ready to surrender part of their power, and not to claim omnipotence for them, rather than to allow that evil could proceed from them. His disparaging words of the current stories of the gods, however, may have been understood by the masses as spoken disparagingly of the gods themselves. But his simple confidence in the gods was complete and unfailing. He believed that a good man is ever under the special care of the gods, and that no ill can befall him either in life or in death. The question of life or death was not a very serious matter for him then, since he was not to be separated from the loving presence of the gods. This confidence may account for the tone of the *Apology*, which is lighter than we should expect in the speech of a man on trial for his life.

22. On the δαιμόνιον of Socrates many treatises have been written. The reader should remember (what is often forgotten) that this word is strictly an adjective and not equivalent to *demon* or δαίμων, — a personality. From his boyhood Socrates was conscious of a divine influence within him, frequently checking him, even in minor

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matters, when he was about to act wrongly or unwisely, but never urging him forward. He calls it a voice (*φωνή* 31 d, cf. 40 b) from the gods. His accuser seems to have made his language concerning it the ground for the charge of introducing new divinities.[1] Zeller calls it "a profound sense of a not uncommon phenomenon."

23. The earliest definite date that can be set for Socrates's stimulating intercourse with young men is shortly before the death of Pericles (429 B.C.), if the story told by Xenophon is authentic (*Mem.* i. 2. 40). The youthful Alcibiades, then a ward of Pericles, engaged his guardian in a discussion on law, in which he entangled him in inconsistencies, until Pericles laughed and said that he too was skilled in that sort of discussion when he was young, and enjoyed it then. Alcibiades, we are told, finding himself superior in dialectics to the greatest statesman of Athens, no longer thought it necessary to follow Socrates. Plato, however, represents Alcibiades as a warm admirer of Socrates more than a dozen years later, just before the Sicilian Expedition (*Symp.* 215 a). Of the relations between Socrates and Critias much less is said, and these clearly were not friends at the time of the rule of the Thirty.

24. Socrates distinctly disavowed being any man's teacher (*Ap.* 33 a), and never spoke of his *pupils*, but of his *associates* (*οἱ συνόντες*). He undertook to give no instruction, and disclaimed the possession of any worthy knowledge. In this lay his *irony*, — he claiming to possess less than he really had. His method was not to impart information so much as to rouse his interlocutor to seek this information for himself; by no means to answer the question and solve the difficulty for his friend, but to show him the importance of the question, and to indicate the method by which the problem might be solved. Thus he stimulated and guided thought, but did not teach in the technical sense; he never declared dogmatically what he had learned. He formulated no system of ethics or metaphysics. In

[1] *καινὰ δαιμόνια* may be only *new things about the divinities*, but it was likely to be understood in the other way. The fact that this voice operated only to check from action separates it widely from such visions as those of Joan of Arc, with which it has been compared. The little which Plato says of it is in marked contrast with the space given to it in later discussions.

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stimulating men to attain knowledge he must convince them not only that it was worth having, but also that they lacked it. How should a man strive to gain what he believes himself to possess? So Socrates went about the city, — wherever he would meet men, in a city where men spent their time in hearing and telling new things, — and by asking simple questions, which seemed easily answered, on familiar subjects, engaged men in conversations which ended in proving that they did not know what they had the reputation of knowing and what they ought to know. Doubtless many Athenians considered Socrates not only a lazy, trifling loafer, but also an ill-bred, exceedingly disagreeable man. They thought his conversations only a logomachy, a game of draughts with words for counters. He led the conversation to matters in which they were obliged to contradict themselves or to make admissions against their self-esteem. But he never wearied men by lectures of his own. In the Platonic dialogues, Socrates is always represented as treating the conclusions reached as attained in the conversation by his friend, with whom he is talking, rather than by himself. The two are seeking for truth together, as comrades. In the *Republic* they are compared to hunters in a thicket, with the hare hidden under a bush. Elsewhere Socrates's office, as we have seen, is chiefly to assist at the birth of ideas, aiding in the expression of what is in his friend's mind, and treating the new idea properly, when once it is expressed. So, in the *Meno*, by skillful questions he draws from a slave who knows nothing of mathematics the proof of the proposition that the square described on the diagonal of a square is equal to the sum of the squares described on two sides. The Platonic Socrates shows unfailing courtesy and tact in his discussions, avoiding all personalities. He may attract attention by an enigmatic statement or a paradox, but he never puzzles for long at a time. His humor is marked; in the *Phaedo* we are told that on the last day of his life his friends were "now weeping and now laughing." He is watchful of opportunities to introduce important discussions. The opening of the *Phaedo*, which forms a background or setting for the dialogue, shows that the associates of Socrates did not gather on the last day of his life to discuss the doctrine of the immortality of the soul, but simply as

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sympathetic friends. Step by step, however, by natural transitions, we are led to the philosophical discussion. Similarly at the opening of the *Republic* the company comes to the home of Polemarchus for dinner, but gradually the conversation is led to the theme of justice, and then to the ideal State. But the tact of the Platonic Socrates restrains him from introducing abstruse themes at the banquet of Agatho.

25. Socrates was interested in all matters of human thought, but we have no reason to doubt Xenophon's statement that his chief interest was in questions which directly pertained to man. Whatever might be the starting-point of a discussion, the conclusion was apt to be a practical application to the life of the interlocutor, whether or not he was doing his full duty (*Laches* 187 e). Thus the *Gorgias* begins with a talk on rhetoric, but it closes with a discussion of the question which is the best life to lead, — a life of truth and justice, even with suffering, or a life of false pretense and injustice, even with power.

26. The most noted of Socrates's followers were Alcibiades and Critias, and emphasis was laid upon this in support of the charge that he corrupted the youth.[1] Of these, Critias, as Xenophon says, was the most bloodthirsty and avaricious of the leaders of the oligarchy, while Alcibiades was the most arbitrary, willful, and violent of the leaders of the democracy, — a veritable young lion, whom Athens had reared but could not tame. The two other followers of Socrates whom we know best, and through whom we learn most directly of their master, were Plato and Xenophon — both apparently of like age, but not sympathetic by nature. The practical Xenophon found little for which he cared in Plato's poetic transcendentalism, and Plato probably thought Xenophon hopelessly commonplace. Plato does not mention Xenophon in his dialogues, and Xenophon names Plato but once, and that incidentally. We may count ourselves happy in having accounts of Socrates from two points of view. Scholars have compared these two pictures with the different representations of the Saviour in the gospels of St. Mark and St. John.

[1] Cf. *ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνατε ὅτι Κριτίαν ἐφάνη πεπαιδευκώς, ἕνα τῶν Τριάκοντα τῶν τὸν δῆμον καταλυσάντων*, Aeschines i. 173.

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27. That the *Apology* was composed soon after the death of Socrates, is a natural supposition, since then it would receive particular attention from others and the subject filled Plato's own mind. An indication of the speedy publication of the *Apology* is found also in the fact that Socrates is made to predict to those who voted for his condemnation, that after his death many would follow him, and rebuke them for paying more attention to wealth and power and reputation than to virtue and their own souls, — a prediction which was not fulfilled, and certainly would not have been invented later. Scholars have never agreed as to the part which Plato had in this work, — whether in writing it he aimed to be merely an accurate reporter of Socrates's words, or rather to present such a speech as Socrates might have made, or to give a free report of the speech. Distinctly in favor of the first view is the fact that Plato tells his reader that he was present at the trial (*Ap.* 34 a, 38 b), while he says that he was not with Socrates on the last day of his life, in the prison (*Phaedo* 59 b). This mention of himself here is the more noticeable since only in these passages does he name himself at all. If Plato was simply imitating the style of his master's conversations, he certainly succeeded in introducing the dialogue-manner throughout, with colloquial freedom in the change of grammatical constructions and in failure to complete sentences. Another indication that the *Apology* is an accurate report of the speech which was actually delivered, is the fact that in the *Apology* Socrates ascribes the popular prejudice against himself largely to his followers' holding dialogues with men, after his own manner, trying to show them that they did not know what they thought they knew, — with no word of intimation that he had endeavored to stop this practice (*Ap.* 23 c), — while both Xenophon in the *Memorabilia* (i. 2. 17) and the Platonic Socrates in the *Republic* (539 b) admit explicitly that young men should not be encouraged in such disputations, and their principles should be well fixed before such edge-tools were furnished them as Socrates put into their hands. If the *Apology* had been written as late as the *Republic*, and out of his own head, Plato would not have thought it necessary to say anything here of the disputations of the pupils of Socrates.

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Plato was of a wealthy and aristocratic family, claiming [illegible] through his father from Codrus, the last of the line of kings of Athens. His father was *Aristo*. This was the short form of *Aristocles*, the name of Aristo's father, and the name which was given to our philosopher in his infancy; the name *Plato* is said to have been given him later from the breadth (πλατύς) either of his chest of his forehead, or of his style. His mother was Perictione, sister of Charmides and cousin of Critias. Of his parents, nothing further is known. Aristo seems to have been dead at the time of Socrates's trial, for in the *Apology* (34 a) Adimantus is referred to as the elder representative, who might be expected to look after the best interests of his brother Plato.

29. Most of the stories about Plato's youth seem but fables. His birth was probably in 427 B.C., though some authorities would set it two years earlier. He may have been born on the seventh day of the month Thargelion (about May 26), — that was Apollo's day. As an Athenian of military age, at the time when Athens most needed men, we may assume that he served in her armies. But we do not know which side he took in the conflict between the Thirty Tyrants and the party of the democracy. Since his mother's brother Charmides and her cousin Critias were leaders of the Thirty, Plato's remaining in Athens would have been natural. That he was not ashamed of his connection with these kinsmen, is clear from the parts which he assigns to them in his dialogues, naming a dialogue after each. The fate of these men may have had something to do with Plato's disgust for political life at Athens. The youthful Plato is said to have distinguished himself in gymnastics, and even to have entered the Isthmian games in competition for a prize. Entirely probable is another story, — that he had ambitions as a poet, and desired particularly to distinguish himself in tragedy.

30. The occasion and circumstances of Plato's meeting with Socrates are unknown. We suppose Plato to have been twenty-eight years old at the time of his master's death. Very probably he joined the company of Socrates's followers when he was twenty years of age; but in the next eight years of intercourse with Socrates,

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many and serious interruptions to the philosophical discussions must have been caused by the wars and disorders of the land.

31. The influence of the master upon the pupil is best shown by the reverence which Plato continued to show to the memory of Socrates during the more than half a century of his life which remained after Socrates's death. That the pupil should continue for fifty years to give his teacher credit for all his best thoughts, shows that Plato ever looked upon his scheme of philosophy as only a development of what he had learned from Socrates. Only in one of his very latest works, the *Laws*, and in two of his minor works, the *Sophistes* and the *Politicus*, does he fail to make Socrates the leading speaker in his dialogues,[1] while he keeps himself entirely in the background, never speaking in his own person.

32. On the death of Socrates, in the spring of 399 B.C., Plato left Athens, and, after a sojourn of uncertain length in Megara, went to Egypt. That he derived knowledge of mathematics, astronomy, and philosophy from the ancient learning of the Egyptians, has often been supposed, but without either external or internal evidence. From Egypt, Plato seems to have returned to Athens, and to have begun his work as a teacher, first in a gymnasium (of Academus), and then in his own neighboring garden, — the "grove of Academe." Plato thrice visited Sicily, and was intimately associated with both the elder and the younger Dionysius, tyrants of Syracuse. But he seems to have offended the one and to have wearied the other, and from each visit he returned to his work at Athens, where he died in 347 B.C.

33. Of Plato's life and work as a teacher we have no authentic detailed picture. He lived apart from the active life of the city. His master had frequented the "full market-place," as well as the palaestra, but Plato was not seen by the banks and in the saddlers' shops. He was soon surrounded by a group of earnest students. That his instruction was chiefly in the form of Socratic dialogues may be inferred from the disparaging remarks made in his written works about harangues.

[1] In the *Parmenides*, which in form is the report of a conversation held in the time of Socrates's young-manhood, Socrates appears only as introducing the discussion.

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34. Before the law, Plato's "School," the "Academy," was a religious corporation,[1] formed for the worship of the Muses and Apollo. Corporation law was fully developed at Athens, but this seems to have been the earliest philosophical school to be so incorporated. The members of the School, as of other religious associations, had many common meals, but how frequently is unknown. The expenses of the association were probably borne in common, but nothing indicates that Plato received any salary or fees. He probably had much of Socrates's dislike of receiving pay for giving advice as to virtue, and much of the old Athenian gentleman's prejudice against taking pay for any service. He would not become a hireling (*μισθωτός*). We know Plato as a writer, and think of him as such. But, although his artistic powers naturally sought expression in the publication of finished works of literature, he was primarily a teacher. In his day few books were written to be read. The written copies of the tragedies of Aeschylus and Sophocles served at first chiefly to assist and correct the memory. The Sophists lectured, rather than wrote for publication. Socrates himself never wrote anything in the way of literature, and cared much more for the living word of personal intercourse than for the more formal and exact written statement which could answer no questions. Plato himself, though the unrivaled master of one branch of literature, calls the writing of treatises a kind of play (*παιδιά*).

35. The story of Socrates's life and work does not prepare us for the manner of his death. Prosecuted in his old age, on a most serious charge, he was, after a legal trial, sentenced to death. And this was done, not during any oligarchical or democratic reign of terror, but at the very time when everybody was admiring the moderate spirit of the newly-restored Athenian democracy, after the deposition of the Thirty Tyrants by Thrasybulus.

36. In the spring of 399 B.C., when Socrates had reached the age of threescore years and ten (*Ap.* 17 d), Meletus, seconded by Anytus and Lyco, came forward with his accusation. In Plato's *Euthyphro* Meletus is described as an insignificant youth, and in the

[1] Wilamowitz-Moellendorff, *Antigonos von Karystos*, Excurs 2, 1881; Ziebarth, *Das griechische Vereinswesen*, 1896, p. 71.

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Apology he is treated with a measure of contempt. He was the son of an unimportant tragic poet, and is said to have been irritated by Socrates's criticisms of the poets (*Ap.* 22 a, 23 e). He led the prosecution, the other two being technically his συνήγοροι. The substantial man of the three, however, was Anytus (*Ap.* 29 c, 31 a), who had property and had repeatedly served as general of the Athenian armies. At this time he was popular because of his recent activity in expelling the Thirty Tyrants. His bitterness was uncompromising toward all sophists, and according to an anonymous ancient writer he was particularly irritated by Socrates's criticism of his putting his son into his works as a tanner, when the youth was capable of better things ([Xen.] *Ap.* 29). Of Lyco, little is known. He was charged by Eupolis, the comic poet, with being of foreign extraction, and his wife was ridiculed by the same poet. His poverty and effeminacy were referred to by the comic poet Cratinus, but he is named by Aristophanes (*Wasps* 1301) with Antiphon, Phrynichus, and other noted aristocrats.

37. The formal terms of the indictment submitted by Meletus to the ἄρχων βασιλεύς, whose jurisdiction covered all cases involving religion, were: "Socrates is guilty of not believing in the gods believed in by the state, and of introducing other new divinities. Moreover, he is guilty of corrupting the youth. The penalty proposed is death." This was an indictment for an offense against the state; so it was technically a γραφή (*public suit*), and, as further qualified by the specific charges, it was a γραφὴ ἀσεβείας (*a public suit on the ground of impiety*).

38. As to the negative clause of the first count (οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων), it certainly is difficult to see any fact to justify such an accusation, inasmuch as Socrates expressly recognized the *law of the land* (νόμος πόλεως) as the final arbiter in all that concerned the worship of the gods, and himself scrupulously observed all its requirements. The terms of the second and affirmative clause (ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος) refer to the much-mooted δαιμόνιον, — the mysterious communication from God to Socrates. The first count probably was introduced as a foil to the second, and was primarily intended as a means for giving a legal

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foothold to the suit. For among all known provisions of Athenian law there is none under which Socrates could have been prosecuted on the second count (ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων). This view is confirmed by the difficulty which even the Thirty Tyrants had in interfering officially with Socrates's dealings with young men. They had to pass a special law for the purpose, and that law was doubtless abolished when the democracy was restored. At all events, in the accuser's mind the second count was the most important. We remember the prejudices of Anytus, and recall the fact that he was still smarting under Socrates's sharp criticism of the way in which he educated his son. The accuser urged that Alcibiades and Critias, notorious scourges of the body politic, were for some time the companions of Socrates. And, though Xenophon has abundantly shown the injustice of remembering this against Socrates, the judges could not forget it. The memory of these men's crimes was still fresh, and every one was inclined to mistrust the man to whose teaching many attributed the misdeeds which had so lately made life unbearable. This teaching they were therefore determined to stop. Xenophon himself at this time may have served as an example of Socrates's evil influence. Having joined the expedition of Cyrus the Younger, a friend of Sparta, against King Artaxerxes, who was an ally of Athens, he was already virtually an exile from Athens.

39. Socrates met the charge, and appeared before the court, with a calm and unruffled spirit. His inward monitor had checked him from preparing a formal speech in his own defense,[1] and he held that he had made the best preparation to meet the charges by doing his duty and shunning evil during all his life. According to Cicero and Diogenes Laërtius, the orator Lysias composed a speech for him to deliver at this time, but Socrates declined to use it, — it was a good speech, he said, but it did not fit him. Socrates made no "apology" in the English sense. He set forth the reasons for his reputation as a wise man, and for the prejudice against him, of which he was well aware. Then he showed that Meletus had no

[1] Cf. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak," St. Matthew x. 19.

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technical right to bring the charge against him, and that the charge was unreasonable in itself and untrue. He refused to follow the custom of the time, to which even Pericles had yielded, and implore the favor of the judges. He spoke to them not as a prisoner at the bar to the men who have his life in their hands, but as a master to men whom he has a right to criticise and rebuke. He told them that he made his defense not on his own account, as some might suppose, but on their account, — in order that they might not put to death the chief benefactor of the city, whom God had given to them, and whose like they would not easily find again. He asked for no favor.

40. And so it came to pass that the judges brought in the verdict of "guilty," but by no large majority (*Ap.* 36 a). In cases of this nature the law did not fix the penalty beforehand, and Socrates had still the right of rating his guilt at his own price, ἀντιτιμᾶσθαι, his accuser having proposed, τιμᾶσθαι, the penalty of death. Just as in his plea Socrates had disdained the ordinary means of working upon the feelings of the court by tears and supplications, so now he scorned the obvious way of safety still open to any man whose guilt had been affirmed by verdict. He absolutely refused to suggest any real counter-penalty, and hence an increased majority [1] sentenced him to death.

41. The same courage which had animated him while speaking his defense, the same rooted conviction that they who love God need fear no evil, supported him now, and prevented him from countenancing any plan for disobeying the laws of the state. Exceptional circumstances (*Phaedo* 58 a) delayed the execution of his sentence for thirty days after it was rendered, and his friends offered him means of escape from prison (*Crito* 44 b). But he was firm in refusing these, just as while on trial he had been firm in rejecting every opportunity to secure either a favorable verdict or a lighter penalty. The tale that shortly after his death the Athenians repented, and actually called the accusers to account, rests on such slender authority that it must not be taken as history.

The works before us in this volume are closely connected with the trial and death of Socrates.

[1] It is said that the adverse majority was increased by eighty votes which had previously been cast for a verdict of "not guilty."

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THE APOLOGY OF SOCRATES

42. Socrates's address to his judges is in three sections. The first of these is the defense in the strict sense (Chapters I–XXIV); the second is his proposition to set the penalty not at death, but at a fine of thirty minae (Chapters XXV–XXVIII); the third is an informal address to his judges, after the trial is concluded, while the magistrates were busy with making out the warrant for his commitment to prison and his death, — telling those who had voted for his condemnation that he might have been acquitted if he had been willing to flatter and fawn upon them, and saying to those who had voted for his acquittal that death could be no evil for him, or for any other good man.

43. The first of these three divisions, the defense proper, is complete in itself. All the laws of oratorical art are here carefully observed, though the usual practices of oratory are sharply criticised. The five natural heads of the argument are unmistakable.

Analysis of the First Part, or the Defense Proper, cc. I–XXIV

(*a*) c. i. **Introduction** (*προοίμιον, exordium*) = { *principium.* / *insinuatio* (*ἔφοδος*).

(*b*) c. ii. **Statement** (*πρόθεσις, propositio*) of the case and of the plan in the plea.

(*c*) cc. iii–xv. **Refutation** (*λύσις, confutatio*)
of former accusers, cc. iii–x.
of Meletus, cc. xi–xv.

(*d*) cc. xvi–xxii. **Digression** (*παρέκβασις, digressio*) on Socrates's life.

(*e*) cc. xxiii, xxiv. **Peroration** (*ἐπίλογος, peroratio*). This is a criticism of the usual form of peroration, and ends with a confession of trust in God.

An introduction (*a*) is always intended to prepare the hearers for listening to the speaker's plea. This is especially hard in the face of prejudice against the speaker's person or against his case. The

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rules of speech-writing here prescribe recourse to *insinuation*, ἔφοδος, a subtle process by which the speaker wins over the sympathies of his audience. He may do this (1) by attacking his opponent, (2) by conciliating his audience, (3) by strongly stating his personal hardship in the case, or (4) by putting concisely the difficulties involved in dealing with the facts. After the introduction follows (*b*) the statement, πρόθεσις. This is commonly a plain unvarnished tale covering the matters of fact involved. If such an account be unnecessary, the statement sets forth simply the plan of the plea. This plan is not unfrequently accompanied by a *subdivision* (*partitio*), which is sometimes simply a *summary of heads* (*enumeratio*),[1] and sometimes a *detailed account of topics* (*expositio*).[2] Here, again, Socrates's defense follows the rules of oratory. Next comes the most important part, the proof (πίστις, *probatio*), represented by (*c*) the refutation, which naturally falls, as indicated above, under two heads. In the manner of refutation here given, the genuine Socrates is in his element. After proof or refutation, as the case may be, comes, in the programme of oratorical orthodoxy, (*d*) a digression. This was the orator's opportunity to try his wings. The theme chosen in a digression needed no more than an indirect bearing upon the argument of the case, and the ornamental part which the digression often played has led to the use of another term for it, i.e. *exornatio* or *embellishment*.[3] This, too, can be found in Socrates's speech, and here the laws of school oratory are more than satisfied. Yet, embellishment though it be called, this part of the speech has nothing that is far-fetched or beside the point; in the *Apology* it is the complement of the preceding negative refutation, its positive and required *reënforcement* (*confirmatio*). The transition to (*e*) the peroration is plainly marked. At this point the orator, and more

[1] *Rhet. ad Herenn.* i. 10. 17: Enumeratione utemur, cum dicemus numero, quot de rebus dicturi simus.

[2] Ibid. Expositio est, cum res, quibus de rebus dicturi sumus, exponimus breviter et absolute.

[3] L.c. ii. 29. 46: Exornatio constat ex similibus et exemplis et rebus iudicatis et amplificationibus et ceteris rebus quae pertinent ad exaugendam et collocupletandam argumentationem.

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than ever if he were on trial for his life, was wont to make a desperate appeal to the feelings of his hearers. No means of moving the judges were left untried. Recourse to such methods Socrates condemned as equally dishonest and dishonorable. Not unmanly subserviency to men, but manly submission to God's will, is heard in the closing words of this defense.

Such was the temper of the *Apology* written for Socrates by Plato, and as such, whether intentionally or unintentionally, it must have been in striking contrast with the drift of the plea which Lysias is said to have elaborated for the same case. The tradition that Plato undertook to plead in the capacity of Socrates's *advocate* (συνήγορος), but was not allowed to do so, rests on very slight authority.

44. The second and third parts, which come respectively after the first and the second votes of the judges, can hardly be expected to answer all the requirements of a set speech. And yet these are symmetrically arranged, and their topics are skillfully set before us. The second part naturally opens with an allusion to the verdict of "guilty" just rendered; any regular peroration would have been out of place before the third, which is the suitable conclusion both for the first part and for the second. And where, indeed, is there a more eloquent and nobly impressive ending than this? That part of it addressed to the judges who voted for Socrates's acquittal is made prominent, and appropriately so. For these judges, they who alone are worthy of that title, are his friends; to them he confides the hopes of happiness after death that are stirring within him, and invites them to be of good cheer and not to fear death.

45. Closely connected with the *Apology* is the dialogue called the

CRITO

This dialogue is a conversation pure and simple, with two speakers only, Socrates and Crito. Their close friendship has been mentioned in the *Apology* (p. 33 d). This intimacy was unbroken, and though Crito was in no sense a philosopher, yet in all the fortunes of Socrates's life Crito had been his firm friend. And now that a sentence which he could not but regard as unjust had been pronounced

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upon his friend, Crito rebelled against its execution. To prevent this he was willing to risk his fortune and even his civil rights. Apparently, nothing prevented Socrates's escape from prison but Socrates. At this juncture he stands before us as the loyal citizen. Though opposed to many of the principles of the democracy at Athens, he submits without reservation to its laws and exhorts all others to do the like. This, he declares, is the most imperative duty of every citizen. The dramatic picture given of this situation admits of the application of various terms used to designate the development of the plot in a Greek tragedy.

Analysis of the Crito

(*a*) cc. i, ii. **Prologue** (*πρόλογος*). The *characters* and their *mental situation* (*ἦθός τε καὶ πάθος*).

(*b*) cc. iii–x. **Entanglement** (*δέσις* or *πλοκή*) of the logical situation.
- 1. c. iii. The threats of the multitude.
- 2. c. iv. The prayers of friends.
- 3. c. v. The jeers of enemies.
- 1. cc. vi, vii. The threats are many but duty is one.
- 2. c. viii. Nothing should warp our idea of duty.
- 3. cc. ix, x. It is wrong to run away from prison, and wrong should not be done, even in retaliation.

(*c*) cc. xi–xv. **Clearing up** (*λύσις*). The laws of Athens require the submission of Socrates, and his death.
- 1. cc. xi, xii. Socrates owes them life, liberty, and happiness.
- 2. cc. xiii, xiv. They require, and he has promised, obedience.
- 3. c. xv. He will gain nothing by disobedience.

(*d*) cc. xvi, xvii. **Epilogue** (*ἐπίλογος*). There are laws in Hades which can reach him who disobeys law upon earth.

46. Like the *Apology*, this work bears memorable witness to the nobility of Plato's mind, and it reveals especially his lofty patriotism. As for Socrates, we see in both these works that not words only but deeds prove him a law-abiding citizen. The laws of the land, as well as the example of Socrates submitting to his unjust

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sentence of death, declare in no uncertain tones to every Athenian what true patriotism is and how it is preserved.

47. The *Crito* is by no means simply the chronicle of a conversation actually held; though it is based upon facts, it must still be recognized as Plato's work. This is proved by the finished skill both of plan and execution displayed in this dialogue, short and simple though it is. Plato here has made a step forward in his notion of duty. For here is the earliest statement of Plato's "silver rule": "Injustice always is wrong; it is wrong to retaliate for injustice by injustice." In the *Gorgias* this rule is applied more universally and put upon its rational basis. Indeed, from a philosophical point of view we may regard the *Crito* and the *Apology* as a suitable preface to the *Gorgias*, if we do not forget that both are primarily pictures of the one great master whom Plato in all his works most delighted to honor.

THE ATHENIAN COURT

48. Six thousand Athenian citizens were intrusted with the judicial power.[1] Choice was made by lot, every year, of six hundred men from each of the ten tribes (*φυλαί*), and any citizen more than thirty years of age was eligible. Every one thus chosen was liable, after taking a prescribed oath, to be called to act as a *δικαστής*. *δικασταί*, *judges* or *jurymen*, was the official name by which they were addressed, but they really formed a committee of the Assembly, and often were addressed as "Men of Athens." Divisions into courts were made. Like the English word court, *δικαστήριον* may mean a judicial body as well as the place where such a body sits in judgment. Generally a court was composed of five hundred jurymen, but sometimes of less, as of two or four hundred; sometimes two or more courts of five hundred sat as one, but seldom if ever did the whole six thousand sit as one court. The even numbers, 200, 500, 1000, etc., were habitually increased by one, in order to avoid a tie vote.

[1] The chief authority on Attic courts is Meier und Schömann, *Der attische Process* (Berlin, 1883–1887), since Lipsius's *Das attische Recht und Rechtsverfahren* I, Leipzig, 1905, is still incomplete.

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49. On days appointed for holding court, each division was assigned by lot to one of the places used as court-rooms, and there tried the suit appointed for that time and place. Ingenious devices were used that no suitor might know beforehand which court was to try his case, and so be able privately to influence the judges. Each juryman received as the badge of his office a staff (*βακτηρία*) corresponding in color to a sign over the door of his court. He also received a ticket (*σύμβολον*), by showing which he secured his fee after his day's service. A fee of one obol (about three cents) for every day's session was introduced by Pericles, and afterwards trebled by Cleon.

50. The most general term to designate an action at law is *δίκη*, though the same word also has the narrower meaning of a private suit. According as the complaint preferred involved the rights of individuals or of the whole state, *δίκαι* in the wider sense were subdivided into (1) *δίκαι* in the narrower sense, *private suits*, and (2) *γραφαί*, *public suits*.

51. In the ordinary course of procedure, every plaintiff was required to present his charge (*γραφή*) in writing to the particular magistrate whose department included the matters involved. The first archon, called *ὁ ἄρχων par excellence*, dealt especially with charges involving family rights and inheritance; the second archon, called *ἄρχων βασιλεύς*, dealt with charges involving the regulations and requirements of religion and public worship; the third archon, called *πολέμαρχος*, dealt with most cases involving foreign-residents (*μέτοικοι*) and foreigners; the remaining six archons, called the Thesmothetae, dealt with most cases not specially assigned to the first three.

52. The accusation was made in the presence of the accused, who had previously been served with notice to appear. Legal notice required the presence of two *witnesses to the summons* (*κλητῆρες*). If the magistrate allowed proceedings in the case, the terms of accusation were copied and posted in some public place, and at the time of this publication a day was fixed, on which both parties were bound to appear before the magistrate for the *preliminary investigation* (*ἀνάκρισις*). There the plaintiff's charges and the defendant's answer,

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both of them presented in writing, were reaffirmed under oath, and both parties submitted to the magistrate such evidence as they intended to use. The reaffirmation or *confirmation under oath* was called διωμοσία, sometimes ἀντωμοσία. The evidence submitted consisted in citations from the laws, documentary evidence of various kinds, the depositions of witnesses, and particularly any testimony given under torture (βάσανος) by slaves, which had been taken and written down in the presence of witnesses. The magistrate fixed his official seal upon all the documents thus submitted, and took charge of them against the day when the case was to be tried. The person charged with an offense was not arrested and put in prison unless he was taken in the very act of crime. Strong efforts were made to settle mere disputes by arbitration.

53. On the day (ἡ κυρία) when a court was to sit upon any case, the magistrate who had presided over the preliminary investigation proceeded to the appointed court-room, where he met the δικασταί *assigned by lot* (ἐπικεκληρωμένοι) to the case. Both parties to the suit, having been previously notified, were required to put in an appearance; if either were absent, the case went by default (δίκη ἐρήμη) against him. Proceedings in court were opened by some religious ceremony; then the *clerk* (γραμματεύς) read aloud the written accusation and the reply, and finally the parties to the suit were successively called to state their case. This was the *opening of the case* (εἰσαγωγὴ τῆς δίκης) by the magistrate (εἰσαγωγεύς). Only one day was allowed for the trial of even a capital case (*Ap.* 37 a); whether two or three unimportant cases, in which the litigants were allowed less time for their speeches, were ever tried by the same court on the same day, is uncertain.

54. The law required that every man should conduct his own case in person, and hence those who were not themselves skillful pleaders often induced others to write for them speeches which they should pronounce. Still, the law permitted a man to appear in court accompanied by *advocates* (συνήγοροι), who came as his friends, and therefore were not supposed to be paid for their trouble. Sometimes, after a short speech from the principal, the most important part of his plea was made by one of his advocates; e.g. Demosthenes's

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speech *On the Crown* was made by him as Ctesiphon's advocate. The *water-clock* (κλέψυδρα, sometimes called simply τὸ ὕδωρ) was used to measure the time allotted to each for pleading before the court. When called for, the written documents offered in evidence were read by the clerk, and meanwhile the flow of water was stopped. By way of precaution, the witnesses whose depositions were read were required to be present in court and acknowledge their testimony; but no opportunity was given for cross-examination. While making his plea a man was protected by law from interruption by his opponent, and the law required his opponent to answer his questions. Such an examination occupied part of the time allotted for the speech. The opponent was not put under oath for this examination, and was not liable to punishment for false statements. The jurymen might interrupt the speaker if in their opinion he was off the point, or if they required fuller explanation on any point, but the extant orations do not show that the judges often did so interrupt the speaker. The presiding magistrate acted simply as a chairman; he did not interpret the law, or even call attention to any misstatements of it. Indeed, Socrates does not appeal to the presiding officer of the court to maintain order, but asks the jurymen not to make a disturbance. In an Athenian court, equity was much more important than justice; harmony with the letter of the law was insufficient to win a case. Of course, frequent attempts were made to prejudice the jurymen instead of enlightening them, and nothing was commoner than to make appeal to their sympathies. A defendant often appeared in court with his wife and children, or with infirm and helpless parents, and sometimes with friends of great popularity or of high character; he depended upon these to act as his intercessors with the court. Such practices, though manifestly tending to disarm the severity of the law and to defeat the ends of justice for which the court was organized, seem not to have been prohibited in any court except that of Areopagus.

No witnesses seem to be introduced in the *Apology*. Possibly the testimony of Chaerephon's brother was read after Chapter V, 21 a; but if this was done, then the opening of the following paragraph

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has been adapted to the form of Socrates's preceding words and not to the testimony.

55. When the pleas had been made, the jurymen proceeded to decision by a secret vote. In public suits, in general, only one speech was allowed to the plaintiff, and one to the defendant. In private suits, two were allowed to each. The jurors generally voted with bronze disks with axles either solid (to denote acquittal) or perforated (to denote condemnation). These were called ψῆφοι. If the vote was a tie, the case went in favor of the defendant; and, in a public suit, if less than one-fifth of the votes were for the plaintiff, he was fined (1000 drachmas, about $170) and also debarred from ever again acting as plaintiff in a similar suit. In such a case also the plaintiff incurred both these penalties if, without good and sufficient excuse, he failed to appear in court, and thus by his own acts allowed that his case was bad. If the defendant failed to appear, the case went against him by default (see on ἐρήμην κατηγοροῦντες, *Ap.* 18 c), and he was pronounced guilty *in contumaciam*. In most private suits, the plaintiff, under similar circumstances, forfeited one sixth of the sum which he claimed; this forfeiture was called ἐπωβελία, *one obol for every drachma*.

56. Actions were divided into (1) ἀγῶνες τιμητοί, in which, if it decided against the defendant, the court had still to determine the degree of punishment to be inflicted (τίμημα), because no penalty was fixed by law; and (2) ἀγῶνες ἀτίμητοι, in which, after deciding against the defendant, the court had no further decision to make, because the penalty was fixed by law. In cases of the former kind, if they were public suits, — like the γραφὴ ἀσεβείας brought against Socrates, — the accuser proposed the penalty which he considered adequate, and the accused, if convicted, might make a counter-proposition. Probably the judges were not confined to a choice between these two propositions, but could, if they saw fit, impose a third penalty, between the two.

57. The ordinary penalties imposed on citizens for crimes against the state were death, exile, loss of rights of citizenship (ἀτιμία), confiscation of property, and fines. All these are summed up in the

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formula *τί χρὴ παθεῖν ἢ ἀποτεῖσαι, what must he suffer or pay for his offense.* Imprisonment was comparatively little used by way of punishment. In case the convicted defendant was not an Athenian by birth, he might be sold into slavery.

The commission which had general oversight of all prisons and floggings, and executions generally, was called the Eleven (*οἱ Ἕνδεκα*). Ten men on this board were chosen by lot every year, one from each of the ten tribes; the eleventh was a *scribe*, *γραμματεύς*.

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ΠΛΑΤΩΝΟΣ ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

St. 1, p. 17

17 a

I. Ὅ τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ a τῶν ἐμῶν κατηγόρων, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμην, οὕτω πιθανῶς ἔλεγον· καίτοι ἀληθές γ', ὡς ἔπος εἰπεῖν, οὐδὲν εἰρήκασιν. μάλιστα δ' αὐτῶν ἓν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο, τοῦτο ἐν ᾧ ἔλεγον ὡς χρὴ ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατη-

I–II. Introductory, on the manner and arrangement of the defense.

I. *My accusers have spoken very persuasively, but have told very little truth (their most shameless falsehood was that I am eloquent and thus may deceive you); you shall hear the whole truth, however, from me. I beg only that I may tell my story in my own way, for I am not familiar with the manner of courts.*

1. Ὅ τι μὲν ὑμεῖς, ἐγὼ δ': not *ὑμεῖς μέν, ἐγὼ δ'*, because the clauses as wholes, not *ὑμεῖς* and *ἐγώ*, are contrasted. — **ὦ ἄνδρες Ἀθηναῖοι**: instead of the more technical *ὦ ἄνδρες δικασταί*, which Socrates reserves for his closing words (**40 a**, to the end), addressed to those who voted for his acquittal. Cf. **26 d**, Xen. *Mem.* init. — No hiatus was felt here, for by crasis *ὦ ἄνδρες* was pronounced as *ὦνδρες*. — **πεπόνθατε**: though active in form is passive in meaning, and therefore takes *ὑπό* with the genitive. Cf. *Symp.* **215 d**, H. 820.

2. δ' οὖν: introduces an asserted fact which is contrasted with the preceding statement of uncertainty, *but at any rate*, Lat. certe. Cf. *εἰ μὲν δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς κτλ.* Xen. *An.* i. 3. 5, *whether I shall be doing what is right I do not know, but at any rate I will choose you.* — **καὶ αὐτός**: *even myself*, which implies "How then may not you have been affected!"

? ὀλίγου: cf. **22 a b.** — **ἐμαυτοῦ**: .. who I was, my own nature.

4. ὡς ἔπος εἰπεῖν: limits a statement which may seem too strong. Cf. **22 b d.**

5. αὐτῶν: limiting genitive with *τῶν πολλῶν* (*ψευδέων*). — **τῶν πολλῶν**: the sum of which *ἕν* is part. — **τοῦτο**: explains *ἕν*, and is in apposition with it.

6. ἐν ᾧ: refers to the passage where the statement was made.

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17 b

θῆτε, ὡς δεινοῦ ὄντος λέγειν, τὸ γὰρ μὴ αἰσχυνθῆναι ὅτι b
αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὰν μηδ' ὁπωστιοῦν φαίνωμαι δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναι-
10 σχυντότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τἀληθῆ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἂν ἔγωγ' ἐγὼ κατὰ τούτους εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἤ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν· ὑμεῖς δέ μου ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν. οὐ μέντοι μὰ Δία,
15 ὦ ἄνδρες Ἀθηναῖοι, κεκαλλιεπημένους γε λόγους, ὥσπερ οἱ τούτων, ῥήμασί τε καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, c
ἀλλ' ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν· πιστεύω γὰρ δίκαια εἶναι ἃ λέγω· καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως· οὐδὲ γὰρ ἂν δήπου πρέποι, ὦ ἄνδρες,

7. ὅτι κτλ.: object of *αἰσχυνθῆναι*.

8. ἐξελεγχθήσονται: sc. *οἱ κατήγοροι*, — convicted of lying in their assertion that Socrates is *δεινὸς λέγειν*.

9. αὐτῶν: *of them*, i.e. of their statements; *this word of theirs*. Cf. Xen. *Mem.* i. 6. 1.

11. εἰ μὲν κτλ.: the supposition is restated.

12. οὐ κατὰ τούτους: *and not after their pattern, not in their class.* This is explained by the following words.

13. ἤ τι ἢ οὐδέν: *little or nothing.* Cf. *ἀναβέβηκε ἤ τις ἢ οὐδείς κω παρ' ἡμέας αὐτῶν* Hdt. iii. 140, *hardly a single one of them has ever been here.* — **ὑμεῖς δέ μου ἀκούσεσθε**: instead of *ἐμοῦ δ' ἀκούσεσθε*. The position of *ὑμεῖς* suggests a contrast with *οὗτοι μέν*. The sense calls for *ἐμοῦ δ' ἀκούσεσθε*, in contrast with *οὗτος*. This collocation brings out *πᾶσαν τὴν ἀλήθειαν* with great prominence. For a similar shifting of emphasis, cf. *κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἕπεσθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν* Xen. *An.* iii. 1. 25, *now I for one, if you are minded to bestir yourselves to accomplish this, am ready to follow your lead; if you, however, appoint me to lead you, I make no excuse on the score of my age.*

16. κεκοσμημένους: *arranged in careful order*, contrasted with *εἰκῇ*, as the following *ἐπιτυχοῦσιν ὀνόμασιν* is opposed to *κεκαλλιεπημένους ῥήμασι κτλ.*

18. ἃ λέγω: refers to the speech which follows, *my plea.* — Socrates had been preparing for his defense during all his life, and had been prevented by his inward monitor from preparing a formal speech. The *Euthyphro* represents him just before the trial as with mind free and ready to enter into any sort of philosophical discussion.

19. προσδοκησάτω: for the aorist imperative of "total prohibition," see GMT. 260; SCG. 417.

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τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι. καὶ μέντοι καὶ πάνυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι· ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένου δι' ὧνπερ εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε θαυμάζειν μήτε θορυβεῖν τούτου ἕνεκα. ἔχει d γὰρ οὑτωσί· νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς ἑβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως. ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὤν, συνεγιγνώσκετε δήπου ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε

20. τῇδε τῇ ἡλικίᾳ: equivalent to ἐμοὶ τηλικῷδε, *for me at my age*, as is shown by πλάττοντι. — **μειρακίῳ**: attracted into the dative by the construction of the main clause.

21. εἰς ὑμᾶς: *before you*, sc. τοὺς δικαστάς, equivalent to εἰς τὸ δικαστήριον. — **καὶ μέντοι**: a rhetorical *yes*.

22. τῶν αὐτῶν λόγων: this has respect primarily to the conversation with Meletus, **27 b**, which is prefaced by the request μὴ θορυβεῖν ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι.

24. τραπεζῶν: the money-changers' and bankers' tables, as well as the shops near the market-place, were favorite lounging-places at Athens, and Socrates spent most of his time where many men were to be met. Cf. κἀμοὶ μὲν τὰ προειρημένα διείλεκτο ἐπὶ τῇ Φιλίου τραπέζῃ Lys. ix. 5, *now the facts just recited I gathered from a conversation at Philius's bank*. Cf. also Lys. xxiv. 19–20, where, to meet the charge that his shop is the resort of evil-minded persons without visible means of support, the defendant says: ταῦτα λέγων οὐδὲν ἐμοῦ κατηγορεῖ μᾶλλον ἢ τῶν ἄλλων ὅσοι τέχνας ἔχουσι (*who follow trades*), οὐδὲ τῶν ὡς ἐμὲ εἰσιόντων (*my customers*) μᾶλλον ἢ τῶν ὡς τοὺς ἄλλους δημιουργούς (*tradesmen*). ἕκαστος γὰρ ὑμῶν εἴθισται προσφοιτᾶν (*frequent, lounge in*) ὁ μὲν πρὸς μυροπωλεῖον (*perfumer's*), ὁ δὲ πρὸς κουρεῖον (*barber-shop*), ὁ δὲ πρὸς σκυτοτομεῖον (*cobbler's*), ὁ δ' ὅποι ἂν τύχῃ, καὶ πλεῖστοι μὲν ὡς τοὺς ἐγγυτάτω τῆς ἀγορᾶς κατασκευασμένους (*keeping shop*), ἐλάχιστοι δὲ ὡς τοὺς πλεῖστον ἀπέχοντας αὐτῆς. On the last point, cf. Xen. *Mem.* iv. 2. 1, where Socrates αἰσθανόμενος αὐτὸν (sc. τὸν Εὐθύδημον) διὰ νεότητα (*because he was so young*) οὔπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι (*a harness-maker's*) τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ᾔει κτλ.

26. ἐπὶ δικαστήριον: "the preposition has the notion of presenting one's self to the court; ἀναβέβηκα refers to the βῆμα" or tribune.

27. ἀτεχνῶς: construe with ξένως ἔχω, which is equiv. to ξένος εἰμί (cf. 22 a).

28. ἐνθάδε: i.e. ἐν τοῖς δικαστηρίοις. — **λέξεως**: genitive with the adverb, ξένως. G. 1147; H. 756.

29. ἄν: for its repetition, see G. 1312; H. 864.

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17 b 1 8 a

καὶ τῷ τρόπῳ ἔλεγον ἐν οἵσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν 18
τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν τρόπον
τῆς λέξεως ἐᾶν, — ἴσως μὲν γὰρ χείρων, ἴσως δὲ βελτίων ἂν
εἴη, — αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν,
εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη ἀρετή, ῥήτορος
δὲ τἀληθῆ λέγειν.

II. πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὦ ἄνδρες
Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατηγορημένα καὶ
τοὺς πρώτους κατηγόρους, ἔπειτα δὲ πρὸς τὰ ὕστερα καὶ b
τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς
ὑμᾶς καὶ πάλαι, πολλὰ ἤδη ἔτη, καὶ οὐδὲν ἀληθὲς λέγοντες,

30. ἐτεθράμμην: *had been brought up*, belongs to the supposed case. See on **ὃς ἔμελλεν, 20 a.** Foreigners were allowed to appear in court only in exceptional cases. Ordinarily their **ξένος**, *guest-friend*, or their **πρόξενος**, *resident consul*, represented them in court and was surety for them. — **καὶ δὴ κτλ.**: **οὕτω δὴ καὶ νῦν** would be more regular. — **νῦν**: not *now* in contrast to *then*, but *as it is* contrasted with *as it would have been*. "Now that I am not a stranger in Athens, but only a stranger in courts." Lat. nunc is used in the same way.

31. τοῦτο: cognate accusative. It refers to what follows.

32. ἴσως: the reason urged is a general one.

34. αὕτη: in place of **τοῦτο**, by assimilation to the gender of the predicate **ἀρετή**. It refers to the preceding clause **αὐτὸ . . . μή**. — The emphasis of this sentence implies that this doctrine was needed at Athens.

II. *I have had two sets of accusers, — not only Anytus, Meletus, and Lycon, at present before the court, with formal charges, but also a much more numerous company of accusers who years ago spread abroad the report that I was pursuing studies not suitable for men, and was making the worse appear the better reason. The earlier accusers must be answered first, particularly because the later accusers base their hopes of securing a verdict on the prejudice which the old stories have aroused.*

1. δίκαιός εἰμι: the English idiom generally prefers the impersonal construction, *it is just that*, etc.

4. γάρ: introduces the reason why Socrates replies first **πρὸς τὰ πρῶτα . . . κατηγόρους**. — **πρὸς ὑμᾶς**: construe with **κατήγοροι γεγόνασι**, which is equivalent to **κατηγορήκασι**.

5. καί: the first **καί** emphasizes **πάλαι**. — **πάλαι, πολλὰ ἤδη ἔτη**: two parallel statements; **πάλαι** goes back to the beginning of the accusations, while **πολλὰ κτλ.** follows out their long continuance. This accusation had been going on more than twenty years at the very least, for the *Clouds* was first

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18 b οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὦ ἄνδρες, οἳ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγόρουν ἐμοῦ οὐδὲν ἀληθές, ὡς "ἔστι τις Σωκράτης, 10 σοφὸς ἀνήρ, τά τε μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς

presented in 423, and Socrates was tried in 399 B.C.

6. τοὺς ἀμφὶ Ἄνυτον: Anytus was the most influential of the accusers, though not the technical head of the prosecution.

8. τοὺς πολλούς: this contrasts the majority of the hearers, who were early taught to abhor Socrates, with the few, implied in the partitive genitive, *ὑμῶν*, to whom this may not have happened. — **παραλαμβάνοντες**: this word is often used of one who takes charge of a child, for its education. But this sense may be too narrow for the present context. — **ἔπειθον** κτλ.: *continually prejudiced you against me by their accusations.* *κατηγοροῦντες ἔπειθον* is expected, but coördination takes the place of subordination. *κατηγόρουν* repeats more definitely the thought of *ἔπειθον*, cf. **18 d**.

9. τις Σωκράτης: *τις* with proper names conveys an indefiniteness which is uncomplimentary,—*somebody named Socrates.*

10. σοφὸς ἀνήρ: these words are practically intended to mean a Sophist. "The title *σοφὸς ἀνήρ* would at once be understood as a class-appellation, cf. **23 a**, **27 a**; in it the meaning and associations of Philosopher are uppermost, yet not so distinctly as to exclude those of Sophist." — **τά τε μετέωρα . . . ἀνεζητηκώς**: popular prejudice coined this phrase, or something like it, to stigmatize all scientific investigation into nature. With such investigation the earliest Greek philosophy began and ended, and even Socrates's contemporaries, the Sophists, — notably Hippias, — were much given to it. — The phrase *τὰ ὑπὸ γῆς* (where *ὑπό* has the unusual sense of *beneath and covered by*) is part of a sweeping assertion that nothing is safe from the curiosity of those men This popular view is amusingly exaggerated by Aristophanes in the *Clouds*, 184–234. Here the word *ἅπαντα* adds a final touch of exaggeration. — Geology and paleontology of course were not studied in the modern sense. — **φροντιστής**: used here with accusative like *φροντίζων*. For a dative similarly governed, cf. *τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν*, **30 a**. — "This 'accusation,' *σοφὸς . . . ποιῶν*, both as given here, and as repeated with mock formality in **19 b**, is nothing more than a vivid way of representing, for a rhetorical purpose, the popular prejudice, in which the court shared. The charges it contains are two-edged, being borrowed partly from the vulgar representation of the Philosopher, partly from that of the Sophist; the *μετέωρα φροντιστής* points to the Philosopher, the *τὸν . . . ποιῶν* to the Sophist." R.

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18 b

ἅπαντα ἀνεζητηκὼς καὶ τὸν ἥττω λόγον κρείττω ποιῶν." οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατα- c
σκεδάσαντες οἱ δεινοί εἰσί μου κατήγοροι. οἱ γὰρ ἀκού-
οντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν.
15 ἔπειτά εἰσιν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν χρόνον
ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες
πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε (παῖδες ὄντες,
ἔνιοι δ' ὑμῶν καὶ μειράκια), ἀτεχνῶς ἐρήμην κατηγοροῦντες,

11. τὸν ἥττω λόγον κτλ.: any teaching of rhetoric, *as such*, must contain hints as to the most effective means for making the best of a bad case by presenting it skillfully. How far this must be condemned, should be decided only with reference to circumstances and facts. To-day it is just as impossible to assert that in all cases a lawyer is bound not to defend a client whose cause he knows to be unjust. Popular opinion at Athens seems to have been convinced that the Sophist's single aim in teaching rhetoric was to communicate the art of proving that black was white. Cf. the *Clouds*, 889–1104, where Aristophanes introduces the Δίκαιος Λόγος and the Ἄδικος Λόγος respectively. The two have an argument in which the Ἄδικος Λόγος wins. Cf. Cicero, *Brut.* 8, where the excellent Claudius says of the Sophists: docere se profitebantur quemadmodum causa inferior (ita enim loquebantur) dicendo fieri superior posset. His opposuit sese Socrates, qui subtilitate quadam disputandi refellere eorum instituta solebat verbis.

13. οἱ δεινοὶ κατήγοροι: in the predicate, — *κατ' ἐξοχὴν δεινοί.*

14. οὐδὲ θεοὺς κτλ.: the investigations alluded to above, it was charged, not only were a foolish waste of useful time, but also led to atheism. The gods would have revealed the secrets of their realm if they had chosen that man should know these, according to the Xenophontic Socrates.

16. ἐν τῇ ἡλικίᾳ: logically construed with *ὑμᾶς*.

17. ἐν ᾗ ἂν ἐπιστεύσατε: for the potential indicative with *ἄν* to express in a guarded way what may have happened, and perhaps did happen, see GMT. 244; SCG. 430.

18. ἐρήμην κατηγοροῦντες: sc. *δίκην*. The accusative is cognate with *κατηγοροῦντες*. Cf. also the common law phrases *διώκειν γραφήν*, *prosecute an indictment*, *φεύγειν γραφήν*, *am defendant in a suit*. The sense of the whole is repeated in untechnical language by the appended *ἀπολογουμένου οὐδενός*. "The case which they prosecuted always went by default, with none to speak for the defendant," i.e. they had a free field for their accusations. — When either party to a lawsuit failed to appear, the court *entered a default against him*, *ἐρήμην καταγιγνώσκει τινός*, and the one of the two parties to the suit who

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18 e
ἀπολογουμένου οὐδενός. ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ
τὰ ὀνόματα οἷόν τ' αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις d
κωμῳδοποιὸς τυγχάνει ὤν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ
χρώμενοι ὑμᾶς ἀνέπειθον, — οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλ-
λους πείθοντες, — οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ
ἀναβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ' ἐλέγξαι
οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμαχεῖν ἀπολογού-
μενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινομένου. ἀξιώσατε
οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω, διττούς μου τοὺς κατηγό-
ρους γεγονέναι, — ἑτέρους μὲν τοὺς ἄρτι κατηγορήσαντας,
ἑτέρους δὲ τοὺς πάλαι οὓς ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς e

appeared *ἐρήμην κρατεῖ* or *ἐρήμην αἱρεῖ*, sc. *δίκην*. In such a case a plaintiff, if present, *ἐρήμην κατηγορεῖ* (*δίκην*) and the absent defendant *ἐρήμην ὀφλισκάνει δίκην*.

19. ὃ δὲ πάντων κτλ. (*ἐστί*): appositive with the following sentence. H. 1009 a.

21. κωμῳδοποιός: the *Clouds* of Aristophanes is here especially in mind, since this play contains the specific charges just mentioned. But Cratinus, Ameipsias, and Eupolis also ridiculed Socrates in their comedies. — **ὅσοι δὲ κτλ.**: the clause *οἱ δὲ καὶ αὐτοὶ πεπεισμένοι* enlarges the scope of *φθόνῳ καὶ διαβολῇ χρώμενοι*, for *οὗτοι* **23** includes both classes. Appended as an after-thought, in conversational style, the sense of *ἀνέπειθον* is casually reiterated in *ἄλλους πείθοντες*. Strictly speaking, *πεπεισμένοι* is subordinated to *πείθοντες*. Logically the sense requires *ὅσοι δὲ, οἱ μὲν φθόνῳ . . . χρώμενοι, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι, ὑμᾶς ἀνέπειθον, whether through envy and malice or through ignorance, being actually convinced.* In both cases the result was the same.

24. ἀναβιβάσασθαι: contrast **24 d**, where Socrates calls Meletus to come to the bema, and cross-examines him.

25. σκιαμαχεῖν κτλ.: *τε καί* are used here to connect, not two different ideas, but two statements of the same idea, cf. *ἔπειθον κτλ.* in **b**. By thus saying the same thing twice, the speaker expresses his thought the more effectively, without apparent repetition. But the more distinct statement must always follow the figurative expression.

29. οὓς λέγω: sc. in **b** above. — **οἰήθητε κτλ.**: similarly Demosthenes in his oration *On the Crown* asked the approval of the court for the order of topics which he proposed to follow. — For a fuller description of *ἐκείνους*, see **b** above; notice that it refers to *ἑτέρους δὲ τοὺς πάλαι*. These *old-time accusers*, though the last-mentioned, were the more remote in thought, for Anytus and his crew were actually present, as *τῶνδε* shows.

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18 e

ἐκείνους πρῶτόν με ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἠκούσατε κατηγορούντων, καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν ὕστερον.

εἶεν· ἀπολογητέον δή, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολήν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ 19
ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. βουλοίμην μὲν οὖν ἂν τοῦτο οὕτως γενέσθαι, εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆσαι ἀπολογούμενον· οἶμαι δ' αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἷόν ἐστιν. ὅμως δὲ τοῦτο μὲν ἴτω ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.

III. ἀναλάβωμεν οὖν ἐξ ἀρχῆς, τίς ἡ κατηγορία ἐστὶν b
ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, ᾗ δὴ καὶ πιστεύων Μέλητός με

34. τὴν διαβολήν: *the prejudice* produced by the slanders just described.

35. ἔσχετε: *acquired.* Cf. ἔσχηκα **20 d**, and cf. *τὴν τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι* Hdt. i. 14. When ἔχω means *am in possession*, ἔσχον means *came into possession.* — **ταύτην**: resumptive after the interrupting clause of explanation introduced by ἤν. — **οὕτως**: sc. as is allowed, — the trial having to be completed in a single day. Cf. **24 a, 37 a.**

36. τοῦτο: refers to *ὑμῶν ἐξελέσθαι τὴν διαβολήν.*

38. τοῦτο: i.e. the *end.* For the same spirit of submissive trust in God, cf. **35 d**, *Crito* **54 e.**

39. τῷ θεῷ: the article is used without reference to any particular divinity, with a generic or collective force, — *the divine will* or *God.* Cf. **35 d, 42 a, 43 d.**

III–X. These chapters answer the charges of Socrates's early accusers, and explain how the prejudice against him arose. The counts against him were given approximately in **18 b**; they are repeated more definitely in **19 b.** In these counts is implied atheism, as Socrates says in **18 c.** The only charges which he directly attempts to disprove in these chapters, however, are his interest in natural science (III) and his teaching for money (IV).

III. *What then are the charges which have commonly been brought against me, whether through ignorance or through malice? (1) That I seek into things which the gods have hidden from men, beneath the earth or in the skies, (2) that I make the worse appear the better reason, by sophistical arguments, and (3) that I teach men to do as I do. — Many of you have heard me talk. Tell each other, if any one of you has heard me talking about any of these things.*

2. ἐξ ἧς: *out of which.* Cf. *ἐκ τῶν* **23 e.** — **ἐμή**: equivalent to the objective genitive, *against me, about me.* — **ᾗ**: refers to *ἡ ἐμὴ διαβολή.*

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19 c

ἐγράψατο τὴν γραφὴν ταύτην. εἶεν· τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; ὥσπερ οὖν κατηγόρων τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν· "Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν καὶ ἄλλους ταὐτὰ ταῦτα διδάσκων." τοιαύτη τίς ἐστι. c ταῦτα γὰρ ἑωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν πέρι ἐπαΐω. καὶ οὐχ ὡς ἀτιμάζων λέγω

4. ὥσπερ οὖν κτλ.: the formal charge of the accuser was read at the beginning of the trial. Since Socrates proposes to discuss first the informal charges, a definite statement of these is in place before his defense.

5. περιεργάζεται: cf. *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους* 2 *Thess.* iii. 11.

6. οὐράνια: the article is omitted because *ὑπὸ γῆς* and *οὐράνια* are brought under one head. Cf. *Σωκράτης δὲ πάντα ἡγεῖτο θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα* (*the unuttered plans in man's thought*) Xen. *Mem.* i. 1. 19. — In *Prot.* 315 c Plato satirizes the astronomical lore of Hippias, and in Xenophon's *Memorabilia* (iv. 7. 2) Socrates is represented as advising his friends against an intensive study of astronomy. — Aristophanes, in his play, represents Socrates's friends with heads bending over, toward the ground, searching into things below, while the rump, directed upward, is studying astronomy.

7. τοιαύτη τις: sc. *ἡ ἀντωμοσία* or *διαβολή*. Socrates alone is responsible for the exact words; the accusation itself was vague.

8. ταῦτα γὰρ ἑωρᾶτε: when, in the *Clouds*, Aristophanes put before the Athenians his own feelings against Socrates, he dramatized an already existing prejudice.

9. Σωκράτη τινὰ κτλ.: in apposition with *ταῦτα*. For the force of *τινά*, cf. *τις Σωκράτης* **18 b**; it implies that Socrates in the *Clouds* bears no close resemblance to the real Socrates. Cf. *Clouds* 218–225, where Strepsiades on entering Socrates's thinking-shop says: "Who is this man up there in the basket?" Hearing it is Socrates, he asks him what he's about. Socrates answers *ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον*, *on air I tread and oversee the sun.* — *φάσκοντα* κτλ.: subordinated to *περιφερόμενον*.

10. ὧν: referring to all statements of the sort above mentioned. — **οὔτε μέγα οὔτε μικρόν**: a reënforcement of the *οὐδέν*, stated disjunctively. Cf. **21 b** and **24 a**, and *ἤ τι ἢ οὐδέν* **17 b**.

11. οὐχ ὡς ἀτιμάζων: cf. in **e** below, *καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι*, "such knowledge is a fine thing, if any one has it." Socrates hints his doubt that any one has it. Cf. Xen. *Mem.* i. 1. 11. Those who pursued these studies were

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19 c

τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός ἐστι· μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι! ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστι. μάρτυρας δ' αὐτοὺς ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ d ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγομένου· πολλοὶ δ' ὑμῶν οἱ τοιοῦτοί εἰσι· φράζετε οὖν ἀλλήλοις, εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγομένου· καὶ ἐκ τούτων γνώσεσθε ὅτι τοιαῦτ' ἐστὶ καὶ τἆλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

IV. ἀλλὰ γὰρ οὔτε τούτων οὐδὲν ἔστιν, οὐδέ γ' εἴ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρή-

beside themselves, he thought, because man ought first to know himself (cf. id. i. 1. 12, and **38 a** below), and because these physicists looked into questions which were really beyond the sphere of man, and therefore arrived at impotent conclusions (cf. id. iv. 7. 6–7).

12. εἴ τις κτλ.: the expression of the condition implies a doubt, though it is in the logical form. Cf. **19 e**.

13. μὴ . . . φύγοιμι: *may I never, by any chance, be accused by Meletus of so great a wrong as depising such knowledge.* — δίκαι is often best represented in translation by the singular. — For ὑπό with φεύγειν, cf. ὑπό with πέπονθα **17 a**. φύγοιμι here is used as the passive of διώκω. H. 820.

14. ἀλλὰ γάρ: *but the truth is* that Socrates does not claim such wisdom simply because he does not possess it.

17. οἱ τοιοῦτοι: *are in that case*, sc. the one just mentioned; i.e. "have heard me."

20. ἐκ τούτων: on ascertaining that no one had ever heard Socrates talk on such matters, the judges might infer reasonably that the other charges against him also were false. Falsus in uno, falsus in omnibus. — Xenophon enumerates the subjects chosen by Socrates for his conversations; cf. *Mem.* i. 1. 16. — περὶ ἐμοῦ: the colloquial tone is marked in the position of these words. Instead of "the other stories which people tell about me," Socrates says, "the other stories about me, which people tell." The relative clause is appended as an afterthought.

IV. *Another charge that has been brought against me is that I teach men, for money. This is not true, but it would be no reproach if it were. The reason why I deny that I teach is simply that I do not know how to teach.*

1. ἀλλὰ γάρ: in turning to a new topic, a glance is thrown backward (οὔτε . . . ἔστιν), and the new departure begins with the emphatic οὐδέ *nor.* ἔστιν is equivalent to the following ἀληθές (ἐστιν). — εἴ τινος κτλ.: *if any one has told you.*

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20 a

ματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἷός τ' εἴη παιδεύειν ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος ὁ Κεῖος καὶ Ἱππίας ὁ Ἠλεῖος. τούτων γὰρ ἕκαστος, ὦ ἄνδρες, οἷός τ' ἐστὶν ἰὼν εἰς ἑκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἑαυτῶν πολιτῶν προῖκα συνεῖναι ᾧ ἂν βούλωνται, — τούτους πείθουσι τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσι συνεῖναι χρήματα διδόντας καὶ χάριν προσειδέναι. ✕

ἐπεὶ καὶ ἄλλος ἀνήρ ἐστι Πάριος ἐνθάδε σοφός, ὃν ἐγὼ ᾐσθόμην ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλίᾳ τῷ Ἱππονίκου· τοῦτον οὖν ἀνηρόμην — ἔστον γὰρ αὐτῷ δύο υἷε — "Ὦ Καλλία," ἦν δ' ἐγώ, "εἰ μέν σου τὼ υἷε πῶλω

3. **χρήματα πράττομαι**: the denial of this is repeated at **31 c** and **33 b**.— **ἐπεί**: *although*. Strictly a connecting thought must be supplied.

4. **εἴ τις εἴη**: the regular apodosis *καλὸν ἂν εἴη* is represented by its equivalent in sense, *δοκεῖ καλὸν εἶναι*.

6. **τούτων γὰρ κτλ.**: the ironical surprise of Socrates is reproduced by the anacoluthon in this sentence. With *οἷός τ' ἐστίν* the speaker apparently leads up to *πείθειν*, but the emphatic *τούτους* (in which the clause *τοὺς νέους, οἷς . . . βούλωνται* is summed up) is followed by *πείθουσι* instead. (The plural after *ἕκαστος* is not uncommon.) Then comes the statement of a fact which is surprising, *they pay these men*, and finally the climax is capped by their giving them *thanks to boot*. To make this last point, *προσειδέναι*, which might be a participle like *διδόντας*, is put on a par with *συνεῖναι* by being made an infinitive.

8. **πολιτῶν**: partitive genitive with *ᾧ ἂν βούλωνται*. — **συνεῖναι**: Socrates would not allow that he was a teacher. His young friends were not his *μαθηταί* (cf. **33 a**), but *οἱ συνόντες*. So he uses similar language in speaking of others. Cf. Xen. *Mem.* i. 6. 1.

11. **ἐπεὶ καὶ ἄλλος**: "the men just named are not the only ones, *for also*," etc.

12. **ᾐσθόμην ἐπιδημοῦντα**: for the supplementary participle, cf. *ᾐσθόμην οἰομένων* **22 c**.

13. **Καλλίᾳ**: at Callias's house foreigners, and particularly foreign Sophists, were welcomed. Callias's fondness for Sophists is humorously brought out in the *Protagoras* (**314 d**), where he is almost crowded out of house and home by them. The indulgence of this and of other tastes exhausted his resources, and he died in poverty.

15. "Who can do for Callias's sons what a farmer would do for his calves?"

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20 a
ἢ μόσχω ἐγενέσθην, εἴχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν
καὶ μισθώσασθαι, ὃς ἔμελλεν αὐτὼ καλώ τε καὶ ἀγαθὼ
ποιήσειν τὴν προσήκουσαν ἀρετήν· ἦν δ' ἂν οὗτος ἢ τῶν b
ἱππικῶν τις ἢ τῶν γεωργικῶν· νῦν δ' ἐπειδὴ ἀνθρώπω ἐστόν,
τίνα αὐτοῖν ἐν νῷ ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης
ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν;
οἶμαι γάρ σε ἐσκέφθαι διὰ τὴν τῶν υἱέων κτῆσιν. "ἔστι τις,"
ἔφην ἐγώ, "ἢ οὔ;" "Πάνυ γε," ἢ δ' ὅς. "Τίς," ἦν δ' ἐγώ,
"καὶ ποδαπός, καὶ πόσου διδάσκει;" "Εὔηνος," ἔφη, "ὦ
Σώκρατες, Πάριος, πέντε μνῶν." καὶ ἐγὼ τὸν Εὔηνον ἐμα- c
κάρισα, εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως
ἐμμελῶς διδάσκει. ἐγὼ οὖν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ
ἡβρυνόμην ἂν εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι,
ὦ ἄνδρες Ἀθηναῖοι.

17. ὃς ἔμελλεν κτλ.: *who would, in the case supposed* (*εἰ . . . μισθώσασθαι*), *proceed to make them*, etc., — a present likelihood not realized. — **καλὼ** κτλ.: *καλὸς κἀγαθός* was a frequent Athenian designation for a *gentleman*. Cf. Xen. *Mem.* i. 1. 16.

18. ἀρετήν: a cognate accusative, which was becoming an accusative of specification. Cf. *μέγα σοφὸς ὤν* **21 b**, *καλὸν εἰδέναι* **21 d**, *σοφὸς σοφίαν* **22 e**; but *τὰ μέγιστα σοφώτατος* **22 d**.

19. νῦν: logical, rather than temporal, — "as it is." — Cf. *ἔπειτα* **20 c**.

21. ἀνθρωπίνης κτλ.: the excellence *of a man and a citizen* naturally is different from that befitting (*προσήκουσαν*, l. 18) a calf. — This clause explains the preceding *τοιαύτης*.

24. Εὔηνος κτλ.: not a word is wasted in this answer. Euenus is elsewhere mentioned as a teacher of oratory and a writer of elegiac verses. (Cf. *Phaedo* **60 d**.) A few such poems attributed to him still exist. Here he is introduced as a Sophist and a teacher of virtue. The smallness of his charge for instruction probably measures accurately the value attached to it by his contemporaries, and places him and his teaching in the second rank. Protagoras charged 100 minas. — Attempts have been made to distinguish a younger and an older Euenus, both of whom came from Paros and wrote elegiacs. If there were two, allusion is here made to the elder. — **πόσου**: genitive of price.

26. εἰ ἔχοι καὶ διδάσκει: in the original statement which Socrates may be supposed to have in mind, both of these were in the indicative. Both might change to the optative after *ἐμακάρισα*.

27. καὶ αὐτός: implies that Euenus prided himself on his teaching.

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20 d

V. ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· "Ἀλλ', ὦ Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν; οὐ γὰρ δήπου σοῦ γ' οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί· λέγε οὖν ἡμῖν τί ἐστιν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν." ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων, κἀγὼ ὑμῖν πειράσομαι ἀποδεῖξαι τί ποτ' ἐστὶ τοῦτο ὃ ἐμοὶ πεποίηκε τό τ' ὄνομα καὶ τὴν διαβολήν. ἀκούετε δή. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν, εὖ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ.

ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἄλλο ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὴ σοφίαν ταύτην; ἥπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία. τῷ ὄντι γὰρ κινδυνεύω ταύτην

V. *But what has caused my reputation, if these stories are untrue? I will tell you the whole truth. Apollo himself declared me to be the wisest of men. Obedience to the god has led me to disregard the feelings of men.*

1. ἀλλ', ὦ Σώκρατες, κτλ.: objections dramatized and put in the form of questions. — "Socrates must have done something to cause such prejudice." Hence the γάρ in οὐ γὰρ δήπου.

2. τὸ σὸν πρᾶγμα: *what is that you have been about?* or better, *what is this about you?* — Cf. τὸ τοῦ Σωκράτους πρᾶγμα *Crito* 53 d.

3. περιττότερ: what passes the limits of common men provokes suspicion. — That σοῦ πραγματευομένου conveys a statement of fact, not a condition, is shown by οὐδέν, but the view is restated, in a slightly different form, as a supposition. "While you were doing nothing out of the way, this report did not arise about you, — if you were doing nothing unusual." Some explanation of the fame of Socrates is called for, and he has rejected the ordinary explanation as false.

5. εἰ μὴ κτλ.: a logical condition referring to continued action in past time. The conclusion might be expected in the form οὐκ ἂν ἐγένετο κτλ.

8. τὸ ὄνομα καὶ τὴν διαβολήν: i.e. σοφὸς λέγεσθαι. To be distinguished from φήμη τε καὶ λόγος, above, only as bringing out the bad repute which was their result. The word διαβολήν interprets ὄνομα, and shows that it is no good name which has been gained.

12. ἔσχηκα: *I have become possessed of and still have.* Cf. ἔσχετε 19 a. — **ποίαν . . . ταύτην**: this question follows the preceding sentence so closely that διά is not repeated. ποίαν is in the predicate; we might expand to ποία σοφία ἐστὶν αὕτη δι' ἣν τοῦτο . . . ἔσχηκα. — **ἥπερ**: sc. διὰ ταύτην τοῦτο . . . ἔσχηκα, ἥπερ κτλ., *just that which.*

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εἶναι σοφός· οὗτοι δὲ τάχ' ἂν οὓς ἄρτι ἔλεγον μείζω τινὰ 20 d
ἢ κατ' ἄνθρωπον σοφίαν σοφοὶ εἶεν, ἢ οὐκ ἔχω τί λέγω· οὐ e
γὰρ δὴ ἔγωγ' αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις φησὶ ψεύδεταί τε
καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καί μοι, ὦ ἄνδρες Ἀθηναῖοι,
μὴ θορυβήσητε, μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν· οὐ γὰρ
ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, ἀλλ' εἰς ἀξιόχρεων ὑμῖν τὸν
λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς, εἰ δή τίς ἐστι σοφία καὶ
οἵα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαι-
ρεφῶντα γὰρ ἴστε που. οὗτος ἐμός τ' ἑταῖρος ἦν ἐκ νέου καὶ 21

14. οὗτοι δέ: i.e. Gorgias etc., mentioned in the previous chapter.

15. ἢ οὐκ ἔχω κτλ.: Socrates implies that such wisdom is either superhuman or no wisdom at all. — To be construed closely with what follows.

17. ἐπί: with dative of purpose.

18. μὴ θορυβήσητε: *do not interrupt me with noise*, strictly referring to the moment fixed by ἐὰν δόξω κτλ. In **21 a** and **30 c** the less precise present is used, *make no disturbance.* — **μέγα λέγειν**: in the sense of μεγαληγορεῖν, just as μέγα φρονεῖν is equivalent to μεγαλοφρονεῖν. — **οὐ γὰρ ἐμὸν** κτλ.: a compressed form of statement, made effective with the audience by the allusion to certain Euripidean strains. Cf. Eur. Frg. 484, κούκ ἐμὸς ὁ μῦθος ἀλλ' ἐμῆς μητρὸς πάρα, *not mine the word, — I heard it from my mother;* which is parodied in *Symp.* 177 a, ἡ μέν μοι ἀρχὴ τοῦ λόγου ἐστὶ κατὰ τὴν Εὐριπίδου Μελανίππην· "οὐ γάρ ἐμὸς ὁ μῦθος ἀλλὰ" Φαιδροῦ τοῦδε. The same sentiment is found in Eur. *Hel.* 513, λόγος γάρ ἐστιν οὐκ ἐμός, σοφῶν δ' ἔπος, *not mine the word; by clerkly men 'twas spoken.* Hor. *Sat.* ii. 2. 2, nec meus hic sermo est sed quae praecepit Ofellus. — For a similarly compressed statement, cf. ἱκανὸν τὸν μάρτυρα **31 c**. "A predicate adjective or substantive is often a brief equivalent for one clause of a compound sentence," H. 618. ἐμόν and ἀξιόχρεων are both predicate, and special point is given them by their position.

19. ὃν ἂν λέγω: equivalent to ὃν μέλλω λέγειν, though it is formally a hypothetical relative clause with indefinite antecedent. — **ἀξιόχρεων** κτλ.: equivalent to ἀξιόχρεώς ἐστιν ὁ λέγων.

20. ἀνοίσω: often used of shifting responsibility. Cf. εἰς τοὺς τριάκοντα ἀναφέρειν τὴν αἰτίαν Lys. xii. 28, τὰς ἀπολογίας εἰς ἐκεῖνον ἀναφερομένας ib. 64. — **τῆς γὰρ ἐμῆς, εἰ** κτλ.: skill as well as modesty was required to avoid blurting out here with τῆς ἐμῆς σοφίας. The εἰ δή τίς ἐστι interrupts just in time.

21. οἵα: goes back to ποίαν l. 12. — **τὸν θεὸν** κτλ.: emphatic by its position.

22. Χαιρεφῶντα: certainly, if the Athenians did *not* know Chaerephon, many a joke of Aristophanes at Chaerephon's expense was lost on them; see below on line 26. He is mentioned by Xenophon (*Mem.* i. 2. 48) as one of those friends of Socrates οἱ ἐπὶν συνῆσαι οὔτε ἵνα δημηγορικοὶ γένοιντο, ἀλλ' ἵνα καλοί τε κἀγαθοὶ γενόμενοι καὶ οἴκῳ κα-

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21 a ὑμῶν τῷ πλήθει ἑταῖρός τε καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατῆλθε. καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὅ τι ὁρμήσειεν. καὶ δή ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι· (καὶ, ὅπερ λέγω, μή θορυβεῖτε, ὦ ἄνδρες·) ἤρετο γὰρ δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνεῖλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ

οἰκέταις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι.

23. ὑμῶν τῷ πλήθει: the ἡλιασταί are here taken as representing the whole people; and here, as often, πλῆθος is equivalent to δῆμος, and means democratic party. Cf. Lysias xii, xiii, passim. — **ἑταῖρος**: cf. τῆς ὑπαρχούσης πολιτείας ἑταῖρον εἶναι *Gorg.* **510 a**, *to be a partisan of the government in power.* — **τὴν φυγὴν ταύτην**: an allusion, which no hearer could fail of understanding, to the exile from which all conspicuous democrats had returned only four years before (in 403 B.C.). The Thirty Tyrants were the authors of this banishment; cf. προεῖπον μὲν τοῖς ἔξω τοῦ καταλόγου (*not registered on their catalogue of 3000 oligarchical sympathizers*) μὴ εἰσιέναι εἰς τὸ ἄστυ. φευγόντων δὲ εἰς τὸν Πειραιᾶ, καὶ ἐντεῦθεν πολλοὺς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων Xen. *Hell.* ii. 4. 1. This allusion here had effect of influencing the court in or of what they were about to hear. s was the more important since rates had remained in the city dur- the rule of the Thirty, and doubtless had been accused by Meletus of lack of sympathy with the Athenian democracy, — a charge closely connected with that of corrupting the youth.

25. σφοδρός: Chaerephon was a born enthusiast. Cf. Χαιρεφῶν δέ, ἅτε καὶ μανικὸς ὤν, ἀναπηδήσας ἐκ μέσων ἔθει πρός με *Charm.* **153 b.** Aristophanes calls Chaerephon *a bat* (*Birds* 1564); Chaerephon and Socrates belong to *the jaundiced barefoot brotherhood* (*Clouds* 104). Browning, *Aristophanes's Apology*,

> In me 'twas equal balanced flesh rebuked
> Excess alike in stuff-guts Glauketes
> Or starveling Chaerephon; I challenge both.

— **ὁρμήσειεν**: the optative indicates indefinite frequency of past action. — **καὶ δή ποτε καὶ κτλ.**: cf. **18 a.** A frequent way of introducing a particular instance of what has been stated generally. What Chaerephon did at Delphi was an instance of his σφοδρότης.

26. τοῦτο: cognate accusative after μαντεύσασθαι in anticipation of ἤρετο κτλ. For τοῦτο referring forward, see H. 696 a. — **μαντεύσασθαι**: the middle voice is used of the person who consults the oracle. — **ὅπερ λέγω**: *I repeat*, lit. *just what I am saying.* Cf. **17 c** and **20 e.**

28. ἀνεῖλεν οὖν ἡ Πυθία: the oracle in question is lost, but we have a very fair substitute in σοφὸς Σοφοκλῆς σοφώτερος δ' Εὐριπίδης, | ἀνδρῶν δὲ πάντων (or ἁπάντων) Σωκράτης σοφώτατος. — Socrates must have become well known from his questionings before such a question would have been asked. Possibly the prominence given by Socrates to two precepts of the oracle, made

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21 a

τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὑτοσὶ μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

VI. Σκέψασθε δὲ ὧν ἕνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς b διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὑτωσί· "Τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν σύνοιδα ἐμαυτῷ σοφὸς ὤν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεταί γε· οὐ γὰρ θέμις αὐτῷ." καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει· ἔπειτα μόγις πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπόμην.

much of at Delphi, *γνῶθι σαυτόν* and *μηδὲν ἄγαν* (*self-knowledge* and *self-control*), which make up Greek *σωφροσύνη*, may have been the basis of the story or of the response.

29. ὁ ἀδελφός: i.e. Chaerecrates.

VI. *I did not suppose the words of Apollo to be strictly and literally true, but believed them to have some hidden meaning, which I ought to discover. So I tried to show that they could not be true in the ordinary sense.*

1. μέλλω διδάξειν: for *μέλλω* with future infinitive, see SCG. 273; GMT. 73. Cf. *Phaedo* **59 a.**

2. ὅθεν: equivalent to *ἐξ ἧς*, of the source *out of which* the prejudice arose. — **ταῦτα**: i.e. the response of the oracle.

3. τί ποτε αἰνίττεται: through modesty Socrates assumes that this is "a dark saying." For a genuinely enigmatical oracle, cf. *γίνεται δὲ τοῖς βασιλεῦσιν* (Temenus and Cresphontes) *αὐτῶν λόγιον τόδε, ἡγεμόνα τῆς καθόδου ποιεῖσθαι τὸν τριόφθαλμον*, Paus. v. 3. 5, *that they should take "the three-eyed" as leader of their return home.* The "three-eyed" turned out to be Oxylus, son of Andraemon, whom they met riding on a *one-eyed* mule.

4. σύνοιδα σοφὸς ὤν: for the supplementary participle, cf. **22 d.** GMT. 908.

6. οὐ δήπου: *of course I do not suppose.* — Socrates's perplexity is dramatized. The hearer is reminded of the speaker's habit of discussion by question and answer. — **οὐ γὰρ θέμις**: Apollo, being by nature truthful, could not lie. In Plato's *Republic* the two primary canons of theology are that the gods are good and are true. With this belief, Socrates was much more pious than many of the old story-tellers. Homer makes Zeus send a delusive dream to Agamemnon.

7. μόγις πάνυ: qualifies *ἔπειτα ἐτραπόμην*, and repeats parenthetically the idea of *πολὺν χρόνον*. For a similar parenthetical qualification, cf. *οὐ κατὰ τούτους* **17 b.** For the position of *πάνυ*, cf. *οὐ πάνυ* **19 a.**

8. αὐτοῦ: i.e. *τοῦ θεοῦ*, equivalent to *τοῦ χρησμοῦ*. — **τοιαύτην τινά**: sc. *ζήτησιν*, purposely vague, "which I began in some such way as this." Cf. *τοιαύτη τις* **19 c.**

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21 d

ἦλθον ἐπί τινα τῶν δοκούντων σοφῶν εἶναι, ὡς ἐνταῦθα, c
εἴ πέρ που, ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ
ὅτι "Οὑτοσὶ ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα." διασκοπῶν οὖν τοῦτον, — ὀνόματι γὰρ οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὦ ἄνδρες Ἀθηναῖοι, — καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὔ· κἄπειτα ἐπειρώμην αὐτῷ δεικνύναι ὅτι οἴοιτο μὲν εἶναι σοφός, εἴη δ' οὔ. ἐντεῦθεν d
οὖν τούτῳ τ' ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς ἐμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι "Τούτου μὲν τοῦ ἀν-
θρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν καλὸν κἀγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν οἴεταί τι εἰδέναι οὐκ εἰδώς, ἐγὼ δ', ὥσπερ οὖν οὐκ οἶδα, οὐδ' οἴομαι. ἔοικά γ' οὖν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἃ μὴ οἶδα οὐδ' οἴομαι εἰδέναι." ἐντεῦθεν ἐπ' ἄλλον
ἴωα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, καί μοι ταὐτὰ

9. **ὡς ἀποφανῶν**: *believing that I should show.* Cf. **22** b.

10. **ἀποφανῶν τῷ χρησμῷ**: the oracle is personified.

11. **ὅτι**: often, as here, introduces a direct quotation.

13. **πρὸς ὃν ἔπαθον**: cf. *ὁμοιότατον πάσχω πρὸς τοὺς φιλοσοφοῦντας ὥσπερ πρὸς τοὺς ψελλιζομένους καὶ παίζοντας Gorg.* **485** b, *towards philosophers I feel just as I do towards people who lisp and are childish.* Cf. the use of *πρός* in such expressions as *πρὸς ἐμαυτὸν σκοπῶν, pondering in my mind*; *πρὸς ἀλλήλους σκοποῦμεν, we consider among ourselves*; *πρὸς ἐμαυτὸν ἐλογιζόμην* in d below.

14. **καὶ διαλεγόμενος αὐτῷ**: strictly speaking, this covers the same ground as *διασκοπῶν τοῦτον*, repeating the idea after the parenthetical remark. Socrates has no test except by conversing with his man. — **ἔδοξέ μοι** κτλ.: the construction is slightly changed. Cf. *καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν* κτλ. Xen. *An.* iii. 2. 12; and *καὶ ἔδοξεν αὐτοῖς ἀποκτεῖναι . . . ἐπικαλοῦντες τὴν ἀπόστασιν* Thuc. iii. 36, *taxing them with their revolt.* SCG. 10.

23. **αὐτῷ τούτῳ**: *in just this respect.* This serves to prepare the way for the clause with *ὅτι*, which gives a detailed specification of what is intimated in *σμικρῷ τινι* (dative of degree of difference).

25. **ἐκείνου**: the same as *τούτου* above.

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21 e

ταῦτα ἔδοξε· καὶ ἐνταῦθα [κἀκείνῳ] καὶ ἄλλοις πολλοῖς e
ἀπηχθόμην.

VII. μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα αἰσθανόμενος μὲν καὶ
λυπούμενος καὶ δεδιὼς ὅτι ἀπηχθανόμην, ὅμως δ' ἀναγκαῖον
ἐδόκει εἶναι τὸ τοῦ θεοῦ [περὶ πλείστου] ποιεῖσθαι. ἰτέον οὖν,
σκοποῦντι τὸν χρησμὸν τί λέγει, ἐπὶ ἅπαντας τούς τι δοκοῦν-
τας εἰδέναι. καὶ νὴ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι, — δεῖ γὰρ 22
πρὸς ὑμᾶς τἀληθῆ λέγειν, — ἦ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον·
οἱ μὲν μάλιστα εὐδοκιμοῦντες [ἔδοξάν] μοι ὀλίγου δεῖν τοῦ
πλείστου ἐνδεεῖς εἶναι [ζητοῦντι κατὰ τὸν θεόν], ἄλλοι δὲ
δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι [ἄνδρες] πρὸς τὸ
φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδεῖξαι

27. ἀπηχθόμην: cf. *ἐμοὶ ὀργίζονται* **23 c.**

VII. *I found not only the statesmen but also the poets to have no knowledge. These composed their poems by a sort of inspiration, and could give no rational account of their own works.*

2. Socrates observed his growing unpopularity with pain and fear. *ὅτι* (*that*) after *αἰσθάνομαι* is a rare construction, and possibly the particle is affected by the participles. — **ὅμως δ' ἐδόκει**: correlative with *αἰσθανόμενος μέν*, breaks away from the participial construction. This gives prominence to Socrates's determination to do his duty. Cf. *πῶς δύνασθε πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε* St. John v. 44.

3. τὸ τοῦ θεοῦ: *the interest of the god*, which required that Socrates should show the true meaning of the oracle. — **ἰτέον**: sc. *ἦν μοι*.

4. τὸν χρησμὸν τί λέγει: *χρησμός* might have been the subject of the interrogative clause, but is used proleptically. H. 878.

5. νὴ τὸν κύνα: this form of asseveration is a whim of Socrates, upon which the Scholiast says, *Ῥαδαμάνθυος ὅρκος οὗτος ὁ κατὰ κυνὸς ἢ χηνὸς* (*goose*) *ἢ πλατάνου* (*plane-tree*) *ἢ κριοῦ* (*ram*) *ἤ τινος ἄλλου τοιούτου· οἷς ἦν μέγιστος ὅρκος ἅπαντι λόγῳ κύων, | ἔπειτα χήν· θεοὺς δ' ἐσέγων* (*they named no god*), *Κρατῖνος Χείρωσι* (i.e. *in the Chirons*). *κατὰ τούτων δὲ νόμος ὀμνύναι ἵνα μὴ κατὰ θεῶν οἱ ὅρκοι γίγνωνται, τοιοῦτοι δὲ καὶ οἱ Σωκράτους ὅρκοι.* A humorous turn is given to this oath in *μὰ τὸν κύνα τὸν Αἰγυπτίων θεόν Gorg.* **482 b**; Socrates might swear by the Egyptian god, but seldom by any of the gods whom he worshiped. *νὴ τὴν Ἥραν* **24 e** is a woman's oath; *πρὸς Διός* **25 c** is solemn adjuration.

6. ἦ μήν: the usual formula for beginning any affirmation prefaced by a solemn oath.

7. ὀλίγου δεῖν: cf. **17 a.** The *δεῖν* seems to be used here with a play on *πλείστου ἐνδεεῖς*.

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22 c

ὥσπερ πόνους τινὰς πονοῦντος ἵνα μοι καὶ ἀνέλεγκτος ἡ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικοὺς ἦα ἐπὶ τοὺς ποιητὰς τούς τε τῶν τραγῳδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος b ἐμαυτὸν ἀμαθέστερον ἐκείνων ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα ἃ μοι ἐδόκει μάλιστα πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τἀληθῆ· ὅμως δὲ ῥητέον. ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, ὅτι οὐ σοφίᾳ ποιοῖεν ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζον- c

11. ὥσπερ πόνους τινὰς πονοῦντος: *my Herculean labors, as I may call them.* The genitive agrees with *ἐμοῦ* implied in its equivalent *ἐμήν*. — Socrates compares his own intellectual encounters with the physical struggles of Heracles, and recounts in a half-tragic vein these "labors" imposed of God. — **ἵνα μοι καὶ** κτλ.: Socrates, assuming for the sake of his point an attitude of opposition, says that he thought he was refuting the oracle (cf. 21 c) while really he was proving it to be irrefutable. This achievement is stated as his real purpose. — The optative clause *ἵνα γένοιτο* depends upon *πονοῦντος*, which represents the imperfect.

14. καὶ τοὺς ἄλλους: the *κωμῳδοποιοί* are hardly included here. The idea that the true poet was endowed with exceptional wisdom was common in ancient times. Cf. *φιλοσοφώτερον* (*more philosophical*) *καὶ σπουδαιότερον* (*worthier*) *ποίησις ἱστορίας* (*prose narrative of facts*) *ἐστίν* Arist. *Poet.* 9. 3. In early Greek the poets were preëminently *οἱ σοφοί* (see Introduction § 3).

17. διηρώτων ἄν: for "the indicative with *ἄν* of habitual or intermittent action, *ἄν* being used without definite reference," see SCG. 431; GMT. 162; H. 835. — **καί**: Socrates would thus not only test the oracle, but *also* learn something.

18. αἰσχύνομαι: this discovery was discreditable to the poets, and Socrates hesitates to mention it, since he feels shame at the idea of telling what nevertheless must be told, because it is the truth. When *αἰσχύνεσθαι* means *feel shame at the thought of* an action, it takes the infinitive, as here, instead of the participle.

19. αὐτῶν: genitive after the comparative *βέλτιον*.

20. αὐτοί: i.e. the poets.

22. φύσει κτλ.: the dative of manner (*φύσει*) and the participle of manner (*ἐνθουσιάζοντες*) characterize the same subject in parallel ways, and so are appropriately coupled by *καί*. — **φύσει**:

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22 c

τες ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμῳδοί· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δ' οὐδὲν ὧν λέγουσι· τοιοῦτόν τι μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες. καὶ ἅμα ἠσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τἆλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι ᾧπερ καὶ τῶν πολιτικῶν.

VIII. τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ᾖα. ἐμαυτῷ γὰρ συνῄδη οὐδὲν ἐπισταμένῳ ὡς ἔπος εἰπεῖν, τούτους δέ γ' ἤδη d ὅτι εὑρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην, καί μου

by (*grace of*) *nature*. Here used to express what Plato elsewhere means by θείᾳ μοίρᾳ, *by the grace of heaven*. Acts done φύσει are done unconsciously, are inspired by something below the surface of our every-day selves, whereas conscious acts, if right, are guided by τέχνη and σοφία, *art* and *wisdom*. Cf. πάντες γὰρ οἵ τε τῶν ἐπῶν ποιηταὶ (*epic poets*) οἱ ἀγαθοὶ οὐκ ἐκ τέχνης (*out of knowledge of their art*) ἀλλ' ἔνθεοι (*inspired*) ὄντες καὶ κατεχόμενοι (*possessed*) πάντα ταῦτα τὰ καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοὶ (*lyric poets*) οἱ ἀγαθοὶ ὡσαύτως . . . ἅτε οὖν οὐ τέχνῃ ποιοῦντες (*writing poetry*) ἀλλὰ θείᾳ μοίρᾳ, τοῦτο μόνον οἷός τε ἕκαστος ποιεῖν καλῶς, ἐφ' ὃ ἡ Μοῦσα αὐτὸν ὥρμησεν, ὁ μὲν διθυράμβους (*one can write dithyrambs*), ὁ δὲ ἐγκώμια (*hymns of praise*), ὁ δὲ ὑπορχήματα (*choral songs*, accompanied by a lively dance), ὁ δ' ἔπη (*epics*), ὁ δ' ἰάμβους (*iambics*) . . . διὰ ταῦτα δὲ ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν (*taking all reason out of them*) τούτοις χρῆται ὑπηρέταις καὶ τοῖς χρησμῳδοῖς καὶ τοῖς μάντεσι τοῖς θείοις *Ion* **533 e–534 c.**

26. ἠσθόμην αὐτῶν οἰομένων: cf. ἀκούοντες ἐξεταζομένων **23 c**. The accusative occurs in ὃν ἠσθόμην ἐπιδημοῦντα **20 a.** — For the supplementary participle, cf. also **21 b.**

27. σοφωτάτων: predicate agreeing with οἰομένων, which contains the subject of εἶναι. Cf. τῶν δοκούντων σοφῶν εἶναι **21 b.** — **ἃ οὐκ ἦσαν**: sc. σοφοί. Cf. ὃ ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν Xen. *Mem.* iv. 6. 7. E.g. the poet Sophocles was ready to serve as general; and conversely the generals just returned from the war were set to be the judges of the dramatic contest in which the *Antigone* was presented. — ἃ is accusative of specification.

VIII. *Finally I went to the craftsmen. These indeed had knowledge of their craft, but because of this knowledge they thought themselves wise also in other matters, and this false conceit more than outweighed their true wisdom.*

1. τελευτῶν: for its adverbial use, cf. ἀρχόμενος **24 a.** — **ἐμαυτῷ συνῄδη**: cf. **22 d.**

3. τούτου: ablatival genitive, *in this*.

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23 a

ταύτῃ σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταὐτόν μοι ἔδοξαν ἔχειν ἁμάρτημα ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἠξίου καὶ τἆλλα τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν, ὥστε με ἐμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ, πότερα δεξαίμην ἂν ἔ οὕτω ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν μήτ' ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα ἃ ἐκεῖνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.

IX. ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέχθειαί μοι γεγόνασι καὶ οἷαι χαλεπώταται 23 καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι. οἴονται γάρ με ἑκά-

6. **ὅπερ καί, καὶ οἱ** κτλ.: this repetition of *καί* is idiomatic in correlative sentences, and both may be represented by one English word, *also*. With *οἱ ποιηταί*, *εἶχον* is easily supplied from the *ἔχειν* of the leading clause.

7. **διὰ τὸ** κτλ.: here begins the explanation which the preceding clause demands. — **τὴν τέχνην**: *his art.*

8. **τἆλλα τὰ μέγιστα**: refers to affairs of state and of the common weal. Anytus, one of the accusers of Socrates, was a rich and successful tanner, and entered political life as a practical man, but was not successful as a general of the army. Similarly a cobbler needed to be reminded by the painter Apelles to stick to his last.

10. **δεξαίμην ἄν**: sc. if the choice were offered.

11. **οὕτω ἔχειν**: is explained by *ὥσπερ ἔχω*, and this is explained by the following clause. — **τι**: *at all.*

IX. *Now these examinations have brought me the reputation of wisdom, but have created also a strong prejudice against me.*

1. **δή**: marks the close and summing up of the previous argument.

2. **οἷαι χαλεπώταται**: sc. *εἰσί*. The idiom is explained by places where it is expanded, e.g. *ἐμοὶ μὲν δὴ ἐδόκει* [*Σωκράτης*] *τοιοῦτος εἶναι οἷος ἂν εἴη ἄριστός τε καὶ εὐδαιμονέστατος* Xen. *Mem.* iv. 8. 11.

4. **ὄνομα δὲ τοῦτο λέγεσθαι**: instead of *ὄνομα δὲ τοῦτο ἐλεγόμην*, under the influence of the clause with *ὥστε*. — **σοφός**: introduced to explain precisely what is meant by *ὄνομα τοῦτο*. It agrees with the subject of *ἀπέχθημαι*, which is in the speaker's mind, though he said its equivalent, *πολλαὶ ἀπέχθειαί μοι γεγόνασι*. — **εἶναι**: for this idiomatic use, see SCG. 66, which compares the English, "Paul, called *to be* an apostle."

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23 a

στοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν ἃ ἂν ἄλλον ἐξελέγξω· τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι "Ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός." καὶ φαίνεται τοῦτο λέγειν τὸν Σωκράτη προσκεχρῆσθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ εἴποι ὅτι b "Οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἄξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν."

ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν περιιὼν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ τῶν ἀστῶν καὶ ξένων ἄν τινα οἴωμαι σοφὸν εἶναι· καὶ ἐπειδάν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πρᾶξαί μοι σχολὴ γέγονεν ἄξιον λόγου

5. ἃ ἂν κτλ.: sc. *μὴ σοφὸν ὄντα*.

6. τὸ δέ: adverbial, "but the fact is." — **τῷ ὄντι**: points the contrast between the truth and the popular belief (*οἴονται*). It is equivalent to *τῇ ἀληθείᾳ* l. 12.

8. καὶ οὐδενός: brought in as a climax after *ὀλίγου*. Cf. *ἡ δὲ διάνοια ταῦτα πάντα ἡγησαμένη σμικρὰ καὶ οὐδέν Theaet.* **173 e**, *but his* (the philosopher's) *mind regarding all this as little or nothing at all.* — **φαίνεται**: sc. *ὁ θεός*.

9. τοῦτο λέγειν: sc. *ὅτι σοφώτατός ἐστιν*. — The argument runs thus: "People credit me with knowing all the things which I convict my neighbors of not knowing. The truth is far otherwise, for God alone has real knowledge. The meaning of his dark saying about my being the wisest of men is simply that 'human wisdom is vanity.' He does not mean that Socrates has any other than human wisdom. He only uses the *name* 'Socrates' because he needs a particular instance." The double accusative with *λέγειν* closely resembles the idiom *κακὰ λέγειν τινά*. Cf. *Crito* **48 a**.

10. ὥσπερ ἂν εἰ: in this compressed idiom *ἄν* alone represents a whole clause, which the context readily suggests.

14. ταῦτα: adverb, *therefore*, as in Homer.

15. τῶν κτλ.: for the grouping under a single article, cf. **19 b**.

16. τῷ θεῷ βοηθῶν: cf. *ὑπὲρ τοῦ χρησμοῦ* **22 e**. The service which Socrates rendered to Apollo was in proving his own wisdom, as compared with that of others, and thus vindicating the god's truthfulness as shown in the oracle, and in leading men to obey the maxim *γνῶθι σαυτόν*.

17. ἀσχολίας: used here for the sake of the play on *σχολή*, below.

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23 d

οὔτε τῶν οἰκείων, ἀλλ' ἐν πενίᾳ μυρίᾳ εἰμὶ διὰ τὴν τοῦ θεοῦ c
λατρείαν.

Χ. πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες, οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων, αὐτόματοι, χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἶτ' ἐπιχειροῦσιν ἄλλους ἐξετάζειν· κἄπειτ', οἶμαι, εὑρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν εἰδέναι τι ἀνθρώπων, εἰδότων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται, ἀλλ' οὐχ αὑτοῖς, καὶ λέγουσιν ὡς "Σωκράτης τίς ἐστι μιαρώτατος καὶ διαφθείρει τοὺς νέους." καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ ὅ τι ποιῶν καὶ ὅ τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν, ἀλλ' ἀγνοοῦσιν, d

19. ἐν πενίᾳ μυρίᾳ: in Xenophon's *Oecon.* ii. 1–4, Socrates says that if he should find a liberal purchaser, his property might fetch five minas, or about $100. The possession of five minas placed Socrates in the lowest of the four classes established by Solon, that of the θῆτες. Originally this lowest class had few political duties and no political rights; later on, a law proposed by Aristides gave them the same rights as the others. — Of course the purchasing power of money was five or even ten times as great in Socrates's time as in our own. — **τὴν τοῦ θεοῦ λατρείαν**: in the similar construction with ὑπηρεσία **30 a**, the dative τῷ θεῷ takes the place of the objective genitive here. — Another reason for Socrates's abstention from public life is given in **31 e**.

Χ. *My young friends followed my example of questioning men who had the reputation of wisdom, and this increased my unpopularity.*

This chapter shows how the hatred of the present accusers was developed from the early prejudice.

2. αὐτόματοι: construe with ἐπακολουθοῦντες.

4. μιμοῦνται, εἶτ' ἐπιχειροῦσιν κτλ.: *they imitate me, and then they undertake*, etc. No strict sequence in time is here marked by εἶτα, although their readiness to imitate must logically have preceded the acts in which their imitation consisted. For a lively description of the symptoms of such imitators, cf. *Rep.* vii. **539 b**, where Socrates is represented as disapproving of immature young men's engaging in such dialectics.

6. ὀλίγα ἢ οὐδέν: cf. **17 b**, **23 a**.

7. ἀλλ' οὐχ: equivalent to *instead of*.

8. Σωκράτης τις: cf. τις Σωκράτης **18 b**.

9. ὅ τι ποιῶν κτλ.: the participle has the main idea, — "*What does he do?*"

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23 d

ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι "τὰ μετέωρα καὶ τὰ ὑπὸ γῆς" καὶ "θεοὺς μὴ νομίζειν" καὶ "τὸν ἥττω λόγον κρείττω ποιεῖν." τὰ γὰρ ἀληθῆ, οἶμαι, οὐκ ἂν ἐθέλοιεν λέγειν, [ὅτι κατάδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι,] εἰδότες δ' οὐδέν. ἅτε οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ a πολλοὶ [καὶ συντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ,] ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ νῦν σφοδρῶς διαβάλλοντες. ἐκ τούτων καὶ Μέλητός μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος, Ἄνυτος δ' ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων δ' ὑπὲρ τῶν ῥητόρων· ὥστ', ὅπερ ἀρχόμενος ἐγὼ ἔλεγον, 24 θαυμάζοιμ' ἂν εἰ οἷός τ' εἶην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ χρόνῳ οὕτω πολλὴν γεγονυῖαν. ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τἀληθῆ, καὶ ὑμᾶς οὔτε

11. **τὰ κατὰ πάντων** κτλ.: *ταῦτα* means the familiar well-worn commonplaces. These may be found in the *Clouds* of Aristophanes. Xenophon, referring specifically to the *λόγων τέχνη*, which is not lost sight of here, uses almost the words of our text in *τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ Mem.* i. 2. 31 (Critias) *making against him the charge made by the many against philosophers in general.* Cf. **18 b c**, **19 b**.

12. **ὅτι**: *videlicet.*

14. **τὸ ἀληθῆ**: *the truth*, namely *ὅτι κατάδηλοι* κτλ. The English idiom requires the singular of an abstract noun more frequently than the Greek, e.g. *ταῦτα* often means *this.* Cf. *Phaedo* **62 d**.

15. **γίγνονται**: as passive of *ποιεῖν.*

19. **ἐκ τούτων**: cf. *ἐξ ἧς* **19 a**.

20. **ὑπὲρ τῶν ποιητῶν** κτλ.: *ὑπέρ* must not be pressed. The accusers merely represented the feelings of their respective classes. The *ῥήτορες* have not been explicitly mentioned before. For the *ποιηταί*, cf. **22 a**; for the *πολιτικοί*, cf. **21 c**; for the *δημιουργοί*, cf. **22 d**. The *ῥήτορες* were included in *πολιτικοί.* The line between men who habitually spoke on public questions, and what we may call professional speakers, was not yet clearly drawn at Athens. All this lends weight to the suggestion that the words *καὶ τῶν πολιτικῶν* are a later addition, for which Plato is not responsible. In favor of keeping the words, however, is the fact that Anytus, who, like Cleon, was a tanner (*βυρσοδέψης*), came into collision with the views of Socrates rather as a *πολιτικός* than as a *δημιουργός.*

25. **ταῦτ' ἔστιν ὑμῖν**: *there you have*, etc., "just what I promised to tell you at the beginning of my speech." — The

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24 b

μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος. καίτοι οἶδα σχεδὸν ὅτι τοῖς αὐτοῖς ἀπεχθάνομαι· ὃ καὶ τεκμήριον ὅτι ἀληθῆ λέγω καὶ ὅτι αὕτη ἐστὶν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἴτια ταῦτά ἐστι. καὶ ἐάν τε νῦν ἐάν τ' αὖθις b
30 ζητήσητε ταῦτα, οὕτως εὑρήσετε.

XI. περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι κατηγόρουν αὕτη ἐστὶν ἱκανὴ ἀπολογία πρὸς ὑμᾶς· πρὸς δὲ Μέλητον τὸν ἀγαθόν τε καὶ φιλόπολιν, ὥς φησι, καὶ τοὺς ὑστέρους, μετὰ ταῦτα πειράσομαι ἀπολογεῖσθαι. αὖθις γὰρ δή, ὥσπερ ἑτέ-
5 ρων τούτων ὄντων κατηγόρων, λάβωμεν αὖ τὴν τούτων ἀντω-

dative is ethical. "That is true for you."

27. **τοῖς αὐτοῖς**: i.e. by the very words which he has uttered before the court.

28. **τεκμήριον**: this is not a proof, but it is a clear *indication*. Socrates would not have told them that which aroused their antagonism, if it had not been true. Similarly, in his private conversations with the Athenians.

28 f. **αὕτη, ταῦτα**: both are predicates. — The two ὅτι-clauses express the same idea, but the second as usual is the more precise.

30. **οὕτως εὑρήσετε**: sc. ἔχοντα, — *you will find it as I say*. Cf. ταῦτα μὲν δὴ οὕτως *Rep.* 360 d, sc. ἔχει. — Socrates is confident that at last, perhaps after his death, he will be understood.

XI–XV. These chapters answer the formal charges of the accusers before the court. Socrates avails himself of his right to examine his chief accuser, and thus to show (1) that Meletus had no right to bring the charge, and (2) that the charge was unreasonable.

XI. *Now I will turn to the charges of my later accusers. Meletus says (1) that I corrupt the youth, and (2) that I do not believe in the gods of the city.*

2. **αὕτη**: viz. what has been said. The pronoun is attracted to the gender of the predicate. — **πρὸς ὑμᾶς, πρὸς Μέλητον**: cf. ἀπολογήσασθαι πρὸς τὰ ὕστερα (sc. κατηγορημένα) καὶ τοὺς ὑστέρους (sc. κατηγόρους) **18 a**. The Greek idiom is ἀπολογεῖσθαι πρὸς (1) τοὺς δικαστάς, (2) τοὺς κατηγόρους, (3) τὰ κατηγορημένα. In English the idiom is to plead (1) *before* the court, (2) *against* the accusers, (3) *against* (*to*) the accusations.

3. **τὸν ἀγαθὸν** κτλ. : the addition of ὥς φησι suggests that few encourage Meletus in laying "this flattering unction" to his soul.

4 f. **αὖθις, αὖ**: *once more, in turn*. A clear distinction is made between the accusation of the first accusers, who have prejudiced the public mind, and that of Meletus. — **ὥσπερ ἑτέρων** κτλ. : *understanding that these are a second set of accusers*.

5. **λάβωμεν τὴν ἀντωμοσίαν**: as in **19 b** of the accusations of the early accusers.

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24 b

μοσίαν. ἔχει δέ πως ὧδε· Σωκράτη φησὶν ἀδικεῖν τούς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. c

τὸ μὲν δὴ ἔγκλημα τοιοῦτόν ἐστιν. τούτου δὲ τοῦ ἐγκλήματος ἓν ἕκαστον ἐξετάσωμεν. φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δέ γ', ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον, ὅτι σπουδῇ χαριεντίζεται ῥᾳδίως εἰς ἀγῶνα καθιστὰς ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδάζειν καὶ κήδεσθαι ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν. ὡς δὲ τοῦτο οὕτως ἔχει πειράσομαι καὶ ὑμῖν ἐπιδεῖξαι.

XII. καί μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι ἢ περὶ πολλοῦ ποιεῖ ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; "Εγωγε." d

The recent charges, at first glance, seem to be entirely different from the former charges, but on closer examination the first count, the corruption of the youth, is seen to be a development of the last count of the earlier charge, — "teaching others these same things"; while the charge of disbelief in the gods may be referred to the first count in **19 b**, the pursuit of scientific questions, which were supposed to lead to atheism. The early charge of using sophistical arguments, which was disregarded by Socrates in the first part of his defense (III–X), is now omitted entirely.

Socrates answers the first count now only by showing that Meletus had no right to bring the charge, and that since it was insincere it was also presumably false. He gives a more serious reply in Chapter XXII. The other charge, also, is taken up in a playful way, while he shows his firm belief in the gods at XXIV fin. and XXXIII init.

6. πώς: shows that the quotation is not exact. Cf. Xen. *Mem.* init. — **φησίν**: sc. Meletus.

12. σπουδῇ χαριεντίζεται: this is an ὀξύμωρον, for χαριεντίζεσθαι is akin to παίζειν, the substantive to which, παιδιά, is the contradictory of σπουδή. "Meletus treats a serious business (an accusation involving life and death) as playfully as though the whole matter were a joke." Cf. **27 a.** — **εἰς ἀγῶνα καθιστάς**: ἀγών is the usual word for a suit at law; hence the phrase ἀγωνίζεσθαι δίκην, *contend in a lawsuit.*

14. ὧν: construe with ἐμέλησεν. οὐδέν is adverbial, *not at all.* — **τούτῳ**: shows more feeling than αὐτῷ.

15. καὶ ὑμῖν κτλ.: "that *you too* may see it," "that you may see it as I do."

XII. *If Meletus is not interested in the young men of the city, he has no right to bring this charge against me. He makes me out to be so unfortunate as to be the one corrupter of Athenian youth. — The man who has studied the*

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25 a

Ἴθι δὴ νῦν εἰπὲ τούτοις τίς αὐτοὺς βελτίους ποιεῖ; δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι, τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὡς φῄς, ἐμὲ εἰσάγεις τουτοισὶ καὶ κατηγορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα ἴθι εἰπέ, καὶ μήνυσον αὐτοῖς τίς ἐστιν. — ὁρᾷς, ὦ Μέλητε, ὅτι σιγᾷς καὶ οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανὸν τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ' εἰπέ, ὠγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ; "Οἱ νόμοι." Ἀλλ' οὐ τοῦτο ἐρωτῶ, e ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους. "Οὗτοι, ὦ Σώκρατες, — οἱ δικασταί." Πῶς λέγεις, ὦ Μέλητε; οἵδε τοὺς νέους παιδεύειν οἷοί τ' εἰσὶ καὶ βελτίους ποιοῦσι; "Μάλιστα." Πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὔ; "Ἅπαντες." Εὖ γε νὴ τὴν Ἥραν λέγεις καὶ πολλὴν ἀφθονίαν τῶν ὠφελούντων. τί δὲ δή; οἵδε οἱ ἀκροαταὶ βελτίους ποιοῦσιν ἢ οὔ; "Καὶ οὗτοι." Τί δ' οἱ βουλευταί; 25 "Καὶ οἱ βουλευταί." Ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλη-

influences which tend to the betterment or the corruption of the youth, can tell what improves as well as what corrupts. But Meletus does not know this, and so shows that he has no real interest in this matter.

4. μέλον: accusative absolute. — **τὸν διαφθείροντα κτλ.**: *having found out who corrupts them, you bring me before this court and make your accusation.*

5. εἰσάγεις: *you summon into court*, commonly with *εἰς δικαστήριον* or *εἰς τοὺς δικαστάς*, instead of which *τουτοισί* is used. Sometimes also *εἰσάγειν* is found with the genitive of the charge. Cf. **26 a.** The word is used strictly of the magistrates, but not infrequently it is said of the plaintiff, whose charge causes the magistrate *εἰσάγειν*, *to bring into court*, the suit.

8. τεκμήριον: one may presume that if Meletus knew, he would tell. Though his silence is not absolute proof, for he may have other motives, yet it is an *indication* of his ignorance.

10. οὐ τοῦτο ἐρωτῶ: *that is not my question.*

12. οὗτοι, οἱ δικασταί: *these men, the judges.* The *οἵδε* which follows, strictly speaking, includes only the *ἡλιασταί* who were present at the trial; but evidently they are taken as representing all *δικασταί*.

15. λέγεις: is modified by *εὖ*, and its force is continued as the governing verb for *ἀφθονίαν*.

18. ἀλλ' ἄρα μή: questions with *μή* take a negative answer for granted. The use of *ἄρα* here marks the last stage in Socrates's enumeration. Only

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σίᾳ, οἱ ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ κἀκεῖ- 25 a
νοι βελτίους ποιοῦσιν ἅπαντες; "Κἀκεῖνοι." Πάντες ἄρα, ὡς
ἔοικεν, Ἀθηναῖοι καλοὺς κἀγαθοὺς ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ
μόνος διαφθείρω. οὕτω λέγεις; "Πάνυ σφόδρα ταῦτα λέγω."
Πολλήν γ' ἐμοῦ κατέγνωκας δυστυχίαν. καί μοι ἀπόκριναι· b
ἦ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν· οἱ μὲν βελτίους
ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἷς δέ τις ὁ διαφθεί-
ρων; ἢ τοὐναντίον τούτου πᾶν εἷς μέν τις ὁ βελτίους οἷός
τ' ὢν ποιεῖν ἢ πάνυ ὀλίγοι, οἱ ἱππικοί· οἱ δὲ πολλοί, ἐάνπερ
συνῶσι καὶ χρῶνται ἵπποις, διαφθείρουσιν; οὐχ οὕτως ἔχει,
ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων ἁπάντων ζῴων;
πάντως δήπου, ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε· c
πολλὴ γὰρ ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὲν
μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν. ἀλλὰ γάρ,
ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε ἐφρόντισας
τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν, ὅτι
οὐδέν σοι μεμέληκε περὶ ὧν ἐμὲ εἰσάγεις.

the ἐκκλησιασταί are left. "Somebody in Athens is corrupting the youth. We have seen that it is nobody else, I hope it is not these gentlemen!" But this suggestion is absurd, hence πάντες ἄρα Ἀθηναῖοι κτλ.

19. οἱ ἐκκλησιασταί: all Athenians, twenty years of age, in full standing (ἐπίτιμοι), were members of the public assembly (ἐκκλησία) at Athens.

24. περὶ ἵππους: this question doubtless surprised Meletus, but it was entirely in the manner of Socrates, who found analogies for his arguments in very familiar things. For the thought, cf. *Crito* 47 b. — οἱ ποιοῦντες: sc. δοκοῦσιν.

26. τοὐναντίον πᾶν: adverbial accusative. — In *Crito* 47 b, Socrates appeals from the many and ignorant to the few, or the one, who has special knowledge.

27. οἱ δὲ κτλ.: here the δέ-clause is subordinate, and δέ may be translated *while*.

30. πάντως δήπου: before this, Socrates waits a moment in order to give Meletus opportunity to answer. — οὐ φῆτε: is used as one word, *deny*, and so the οὐ need not become μή in a condition. GMT. 384. — The answer *no* is made prominent by the order of clauses.

35. ὅτι οὐδέν σοι κτλ.: appended to explain τὴν σαυτοῦ ἀμέλειαν. These words take us back neatly to the close of the preceding chapter, where Socrates said he would try to prove the

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25 d

XIII. ἔτι δ' ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, πότερόν ἐστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ τάν, ἀπόκριναι· οὐδὲν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ (κακόν τι) ἐργάζονται τοὺς ἀεὶ ἐγγυτάτω ἑαυτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθόν τι; "Πάνυ γε." Ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι μᾶλλον ἢ ὠφελεῖσθαι; d ἀποκρίνου, ὦ ἀγαθέ· καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται βλάπτεσθαι; "Οὐ δῆτα." Φέρε δή, πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς νεωτέρους, καὶ πονηροτέρους ποιοῦντα, ἑκόντα ἢ ἄκοντα; "Ἑκόντα ἔγωγε." Τί δῆτα, ὦ Μέλητε; τοσοῦτον σὺ ἐμοῦ σοφώτερος

indifference of Meletus, and thus that he had no right to bring this suit. Here at last is the pun upon Meletus's name (cf. also **26 b**), for which the constant recurrence of the idea of *μεμέληκε* (variously expressed, *ἐμέλησεν* and *περὶ πολλοῦ ποιεῖ* in **24 c**, *μέλον γέ σοι* and *μεμέληκεν* in **24 d**) has paved the way. For similar plays upon words, cf. *ὁ μηδὲν εἰδὼς Οἰδίπους* Soph. *O. T.* 397, *Παυσανίου δὲ παυσαμένου Symp.* **185 c**,

> Old Gaunt indeed, and gaunt in being old, . . .
> Within me grief hath kept a tedious fast;
> Gaunt am I for the grave; gaunt as a grave

Rich. II ii. 1. — **περὶ ὧν**: i.e. *τούτων περὶ ὧν*.

XIII. *The charge that I willingly corrupt my young associates cannot be true. I am experienced enough to know that if I should make them bad, I should myself suffer ill from them. So, if I corrupt them, I corrupt them unwillingly. In that case I should receive instruction, not ct.* **19 d, 21 c**.

1. ὦ πρὸς Διὸς Μέλητε: this order of words gives prominence to the name, which Meletus does not seem to deserve. (Strictly *Μέλητος* was one for whom care or love was felt, not one who felt care; but in puns men are not over particular as to minor matters.)

4. τοὺς ἐγγυτάτω ἑαυτῶν ὄντας: i.e. those who were most continually associating with them.

7. ἀπόκρινου: this imperative implies a pause. The reluctance of Meletus in answering is manifest. From his observation of Socrates's conversations, he may suspect that he is to be led into an absurdity. At any rate, he might reasonably claim that such questions had nothing to do with the case before the court, and that he was not required to answer. So at **27 b** Meletus declined to answer questions which seemed very remote from the case.

10. ἑκόντα: construe with *διαφθείροντα*.

11. τοσοῦτον σὺ κτλ.: *τηλικοῦτος* and *τηλικόσδε*, according to the context, mean indifferently *so young* or *so*

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25 d

εἶ τηλικούτου ὄντος τηλικόσδε ὤν, ὥστε σὺ μὲν ἔγνωκας ὅτι
οἱ μὲν κακοὶ κακόν τι ἐργάζονται ἀεὶ τοὺς μάλιστα πλησίον
ἑαυτῶν, οἱ δ' ἀγαθοὶ ἀγαθόν· ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμα- e.
θίας ἦκω, ὥστε καὶ τοῦτο ἀγνοῶ, ὅτι, ἐάν τινα μοχθηρὸν
ποιήσω τῶν συνόντων, κινδυνεύσω κακόν τι λαβεῖν ἀπ' αὐτοῦ,
ὥστε τοῦτο τὸ τοσοῦτον κακὸν ἑκὼν ποιῶ, ὡς φῂς σύ; ταῦτα
ἐγώ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δ' οὐδ' ἄλλον ἀνθρώ-
πων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἦ, εἰ διαφθείρω, ἄκων, 26
ὥστε σύ γε κατ' ἀμφότερα ψεύδει. εἰ δ' ἄκων διαφθείρω,
τῶν τοιούτων καὶ ἀκουσίων ἁμαρτημάτων οὐ δεῦρο νόμος
εἰσάγειν ἐστίν, ἀλλ' ἰδίᾳ λαβόντα διδάσκειν καὶ νουθετεῖν·
δῆλον γὰρ ὅτι ἐὰν μάθω παύσομαι ὅ γ' ἄκων ποιῶ. σὺ δὲ
συγγενέσθαι μέν μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας,

old. Cf. below, **26 e** fin., and *νέος γάρ τίς μοι φαίνεται καὶ ἀγνώς· ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγῷμαι, Μέλητον, ἔστι δὲ τὸν δῆμον Πιτθεύς, εἴ τιν' ἐν νῷ ἔχεις Πιτθέα Μέλητον, οἷον τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ Euthyphro* **2 b**, *a young person who, I conceive, is not much known: his name is Meletus and Pithos is his deme, — perhaps you remember a Meletus of Pithos, who has rather a beak, a scrubby beard, and lank long hair.* — Notice the chiastic order:

σύ ... ἐμοῦ
τηλικούτου ... τηλικόσδε

12. σὺ μὲν κτλ.: this clause is subordinate in thought, — "while you have learned." Cf. *εἰς μὲν κτλ.* **25 b**, *ὅτε μὲν κτλ.* **28 e**.

14. ἀμαθίας: partitive genitive of degree, with *τοσοῦτον*.

15. ὅτι κτλ.: explains *τοῦτο*. Cf. **26 b**. — **μοχθηρόν**: masculine, — a predicate object; not a cognate accusative like *κακόν τι* l. 13.

18. οἶμαι οὐδένα: sc. *πείθεσθαι*.

19. ἦ, ἄκων: the verb is supplied from its subordinate clause, *εἰ διαφθείρω*. Socrates believed that all sin was involuntary, *οὐδεὶς ἑκὼν ἁμαρτάνει*. No man, in his view, would do wrong if he really knew what was right. Here the matter is treated from a strictly practical point of view.

21. καὶ ἀκουσίων: this explains *τοιούτων*. Cf. *ἀδικεῖ καὶ περιεργάζεται* **19 b**, *τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον* **19 a**, in which *καί* introduces a more distinct statement of the former idea. — **ἁμαρτημάτων**: genitive of the charge, with *εἰσάγω*. — **οὐ δεῦρο κτλ.**: for *οὐ νόμος ἐστὶν δεῦρο εἰσάγειν*.

23. παύσομαι κτλ.: from *ποιῶ* supply *ποιῶν*. Such an ellipsis as this is obvious, and therefore not uncommon.

24. συγγενέσθαι: see on *συνεῖναι* **20 a**. — **ἔφυγες κτλ.**: *you declined.* Socrates offered Meletus every opportunity, if he would try effort.

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26 c
δεῦρο δ' εἰσάγεις, οἳ νόμος ἐστὶν εἰσάγειν τοὺς κολάσεως δεομένους, ἀλλ' οὐ μαθήσεως.

XIV. ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν δῆλον ὃ ἐγὼ ἔλεγον, ὅτι Μελήτῳ τούτων οὔτε μέγα οὔτε μικρὸν πώ- b ποτ' ἐμέλησεν· ὅμως δὲ δὴ λέγε ἡμῖν, πῶς με φὴς διαφθείρειν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι, κατὰ τὴν γραφὴν ἣν ἐγράψω, θεοὺς διδάσκοντα μὴ νομίζειν οὓς ἡ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά. οὐ ταῦτα λέγεις ὅτι διδάσκων διαφθείρω; "Πάνυ μὲν οὖν σφόδρα ταῦτα λέγω." Πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν θεῶν ὧν νῦν ὁ λόγος ἐστίν, εἰπὲ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀνδράσι του- τοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον λέγεις διδάσκειν c με νομίζειν εἶναί τινας θεούς, καὶ αὐτὸς ἄρα νομίζω εἶναι θεούς, καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ, — οὐ μέντοι οὓσπερ γ' ἡ πόλις, ἀλλ' ἑτέρους, καὶ τοῦτ' ἔστιν ὅ μοι ἐγκαλεῖς, ὅτι ἑτέρους· ἢ παντάπασί με φὴς οὔτ' αὐτὸν νομί-

XIV. *Clearly Meletus has paid no attention to this subject, and I might demand that the case be thrown out of court on this plea. Yet, Meletus, how do you say that I corrupt the youth? By teaching them not to believe in the gods? You seem to forget that you have brought not Anaxagoras but Socrates to the bar of this court.*

Socrates does not discuss the charge as stated in the indictment, that he does not believe in the city's gods, but in order that his accuser may be involved in an inconsistency he leads Meletus to say that Socrates believes in no gods at all.

1. ἀλλὰ γάρ: marks a transition.

2. ὅτι Μελήτῳ κτλ.: cf. **24 c**, **25 c**. **τούτων**: for the genitive, cf. **24 c**. — **ἐμὲ μέγα** κτλ.: cf. **19 d**, **21 b**.

4. ἢ δῆλον ὅτι κτλ.: Socrates anticipates the answer.

5. διδάσκοντα: construe with *μέ* as subject of *διαφθείρειν νεωτέρους*.

6. ταῦτα: construe with *διδάσκων*, though *ταῦτα* in l. 7 is object of *λέγω*.

7. πάνυ μὲν οὖν κτλ.: Meletus agrees, and asserts it with all energy.

8. ὧν ὁ λόγος: that is, *οὓς λέγομεν*. A preposition is more usual, but compare *τὸ Μεγαρέων ψήφισμα* Thuc. i. 140. 3 with *τὸ περὶ Μεγαρέων ψήφισμα* id. 139. 1. In many cases the genitive is used without a preposition, especially where *περί* would seem appropriate.

10. πότερον: the second member of the sentence begins with *ἢ παντάπασι* l. 14.

13. τοῦτο: explained by *ὅτι ἑτέρους (νομίζω)*.

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26 c

ζειν θεοὺς τούς τ' ἄλλους ταῦτα διδάσκειν. "Ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεούς." Ὦ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδ' ἥλιον οὐδὲ σελήνην ἆρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι; "Μὰ Δί', ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φησὶν εἶναι, τὴν δὲ σελήνην γῆν." Ἀναξαγόρου οἴει κατηγορεῖν, ὦ φίλε Μέλητε, καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἴει αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστ' οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ

d

15. τέ: correlative with **οὔτε**.

17. οὐδὲ . . . οὐδέ: *not even . . . nor yet.* — **ἆρα**: the statement of Meletus is met by Socrates in a tone of playful irony. Every religious-minded Greek reverenced the sun. No appeal was more solemn and sincere than that to **ἥλιος πανόπτης**. Accordingly this appeal is constantly met with in the most moving situations created by tragedy. Ajax, when in despair he falls upon his sword, and outraged Prometheus from his rock, both cry out to the sun. Ion, before entering upon his peaceful duties in the temple, looks first with gladness toward the sun. Both Heracles and Agaue are saved from madness when they once more can clearly recognize the sun. That Socrates habitually paid reverence to this divinity not made by human hands is here suggested, and is still more plainly shown in *Symp.* **220 d.**

18. ὦ ἄνδρες δικασταί: Meletus uses this form of address, which Plato does not put into the mouth of Socrates in the first two divisions of his speech. See on **ὦ ἄνδρες κτλ. 17 a.**

20. Ἀναξαγόρου: Diogenes Laërtius, ii. 3. 4, reports that Anaxagoras declared **τὸν ἥλιον μύδρον εἶναι διάπυρον** (*a red-hot mass of stone or iron*) **καὶ μείζω τῆς Πελοποννήσου . . . τὴν δὲ σελήνην οἰκήσεις ἔχειν καὶ λόφους καὶ φάραγγας** (*ravines*). From this last apparently the public inferred that Anaxagoras held the belief which Meletus attributes to Socrates, **τὴν δὲ σελήνην γῆν.** The real view of Socrates in regard to such an account of the "all-seeing sun" as was attributed to Anaxagoras is represented, perhaps, by the parenthetical refutation introduced by Xenophon in *Mem.* iv. 7. 7. For a criticism of Anaxagoras which is more worthy of Socrates himself, see the one attributed to him in the *Phaedo*, **97 c–99 d.** The capital objection there made to Anaxagoras is that he unfolds his dogmatic views **ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν**, and really makes much less use of **νοῦς** than one would expect from his professions.

21. οὕτω: qualifying **ἀπείρους** below as well as **καταφρονεῖς**. — **γραμμάτων**: **γράμματα** stand in the same relation to **μαθήματα** as litterae to disciplinae.

22. οὐκ εἰδέναι: **οὐ** is used because Socrates wishes to suggest the most positive form of statement, **οὕτως ἀπείρ[ους] γραμμάτων εἰσὶν ὥστε οὐκ ἴσασι ὅτι κ[τλ.]** This vivid use of **οὐ** for **μή** in infini[tive]

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27 a

Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν ἐνίοτε, εἰ πάνυ πολλοῦ, δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα; ἀλλ' ὦ πρὸς Διός, οὐτωσί σοι δοκῶ οὐδένα νομίζειν θεὸν εἶναι; "Οὐ μέντοι μὰ Δί', οὐδ' ὁπωστιοῦν." Ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῷ. ἐμοὶ μὲν γὰρ δοκεῖ οὑτοσί, ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστὴς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. ἔοικε γὰρ ὥσπερ αἴνιγμα συντιθέντι διαπειρωμένῳ· "Ἆρα γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ

e

27

clauses after ὥστε is not uncommon where it is indifferent whether the indicative or infinitive is used.

23. καὶ δὴ καί: *and now you expect people to believe that it is from me*, etc.

24. ἃ . . . ἐκ τῆς ὀρχήστρας πριαμένοις: this passage has been interpreted by some scholars as referring to the philosophical utterances of some of the choral odes of tragedy (and the *drachme* then would be the price of a season-ticket to the theatre), but it is more naturally understood as meaning that Anaxagoras's book Περὶ Φύσεως was to be purchased not infrequently, very likely second-hand, for a moderate sum. It was not always in stock, and the prices may have varied. Then the ὀρχήστρα in mind, probably, was not the orchestra of the great theatre of Dionysus, but a part of the agora. (See Dörpfeld, *Das griechische Theater*, p. 8.)

25. For the use of ἐκ, instead of ἐν τῇ ὀρχήστρᾳ, cf. **32 b.**

26. ἄλλως τε καὶ κτλ.: "without taking even their singularity into account, the youths must know well enough that these are not my doctrines."

27. ἀλλ' ὦ πρὸς Διός: cf. ὦ πρὸς κτλ. **25 c.** Socrates does not complete his clause, being seemingly at a loss for a suitable epithet. — This marks the transition to a second argument against the charge of atheism, and hence Meletus is made to repeat the charge. Socrates has called attention to the absurdity of the charge viewed as a statement of fact. Now he considers it as a statement of opinion (οὑτωσί σοι δοκῶ;), and urges that Meletus cannot really hold such an opinion because it conflicts with another of Meletus's own views.

29. ἄπιστος κτλ.: alludes to οὐ πείθομαι **25 e.**

33. ὥσπερ . . . συντιθέντι: explains διαπειρωμένῳ.

34. σοφὸς δή: δή marks irony. — χαριεντιζομένου: for the participle in the genitive, cf. οἰομένων **22 c.**

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27 a

ἐναντί' ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους τοὺς ἀκούοντας;" οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἂν εἰ εἶποι "Ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων." καίτοι τοῦτό ἐστι παίζοντος.

XV. συνεπισκέψασθε δή, ὦ ἄνδρες, ᾗ μοι φαίνεται ταῦτα λέγειν· σὺ δ' ἡμῖν ἀπόκριναι, ὦ Μέλητε· ὑμεῖς δ', ὅπερ κατ' ἀρχὰς ὑμᾶς παρῃτησάμην, μέμνησθέ μοι μὴ θορυβεῖν, b ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι.

ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δ' οὐ νομίζει; — ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβείτω· ἔσθ' ὅστις ἵππους μὲν οὐ νομίζει, ἱππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὦ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω, καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γ' ἀπόκριναι·

38. θεοὺς οὐ νομίζων κτλ.: Socrates here states the absurdity which he makes clear in the next following chapter.

39. παίζοντος: *the part of a man in jest*, predicate genitive of characteristic.

XV. *Meletus acknowledges, and even charges, that I believe in divine things, — but in that case I must believe in divine beings and gods.*

1. ταῦτα: i.e. *ἀδικεῖ Σωκράτης . . . θεοὺς νομίζων.*

3. παρῃτησάμην: in **17 c.**

4. τοὺς λόγους: the article here has nearly the force of a possessive.

5. Here again Socrates employs the inductive method; but, while at **25 a** the case was so clear that he was satisfied with a single example, here he uses three before he applies the principle to the case in hand.

7. ἄλλα καὶ ἄλλα κτλ.: *be always disturbing in one way or another.* The accusative is after the analogy of *θόρυβον θορυβεῖν*, i.e. cognate. — Here Meletus makes no answer. Cf. **25 d.** The words in **c** below, *ὑπὸ τουτωνὶ ἀναγκαζόμενος*, suggest that the court indicated its desire that Meletus should reply, — but this was informal, many of the judges shouting "Answer," rather than by a decision of the presiding magistrate. Of course, many "waits" of one kind or another may have occurred during such an examination as is here reported.

9. ἄριστε: cf. *βέλτιστε* **24 e.**

11. τὸ ἐπὶ τούτῳ κτλ.: *answer at least the next question.*

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27 d

ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαίμονας c
δ' οὐ νομίζει; "Οὐκ ἔστιν." Ὡς ὤνησας ὅτι μόγις ἀπεκρίνω
ὑπὸ τουτωνὶ ἀναγκαζόμενος. οὐκοῦν δαιμόνια μὲν φῂς με
καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν καινὰ εἴτε παλαιά·
ἀλλ' οὖν δαιμόνιά γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα
καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ
δαίμονας δήπου πολλὴ ἀνάγκη νομίζειν μέ ἐστιν· οὐχ οὕτως
ἔχει; ἔχει δή· τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀπο-
κρίνει. τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεούς γ' ἡγούμεθα ἢ d
θεῶν παῖδας; φῂς ἢ οὔ; "Πάνυ γε." Οὐκοῦν εἴ περ δαίμονας
ἡγοῦμαι, ὡς σὺ φῂς, εἰ μὲν θεοί τινές εἰσιν οἱ δαίμονες,
τοῦτ' ἂν εἴη ὃ ἐγώ φημί σε αἰνίττεσθαι καὶ χαριεντίζεσθαι,

16. **κατὰ τὸν σὸν λόγον**: merely repeats *φῂς* above.

17. **τῇ ἀντιγραφῇ**: in its stricter use, this means the written affidavit put in as a rejoinder by the accused; rarely, as here, the *accusation* or *the written affidavit* of the accuser.

19. **ἔχει**: repeated by way of answering *yes*, after **οὕτως ἔχει**. Similarly the simple verb is often repeated after a compound. Cf. *Crito* **44 d**.

20. **τοὺς δαίμονας** κτλ.: the definition here given is consistent with Greek usage from Homer to Plato. In Homer *θεός* and *δαίμων*, applied to any divinity in particular or to divinity in general, are all but interchangeable terms. The distinction between them, if distinction there is, suggests itself rather in the adjectives derived from them than in the two nouns themselves. Hesiod, *Op.* 108–125, calls the guardian spirits that watch over men *δαίμονες*: to the rank of *δαίμονες* he says those were raised who lived on earth during the [illegible]. He distinguishes between *θεοί*, *δαίμονες*, and *ἥρωες*, and this same distinction is attributed to Thales. On this Plato based the fancy expressed in the *Symposium* (**202 e**): *πᾶν τὸ δαιμόνιον μεταξύ* (*intermediate*) *ἐστι θεοῦ τε καὶ θνητοῦ . . . ἑρμηνεῦον καὶ διαπορθμεῦον* (*interpreting and convoying*) *θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς* (*commands and rewards*) *τῶν θυσιῶν*.

21. **φῂς ἢ οὔ**: *yes or no?* — **εἴ περ δαίμονας** κτλ.: a protasis with two subordinate alternative conditions, (1) *εἰ μὲν θεοί εἰσιν οἱ δαίμονες* and (2) *εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδές εἰσι*. The apodosis for the group is, *θεοὺς ἡγοῦμαι εἶναι*. — "If I believe in *δαίμονες*, I must believe in *θεοί*, for *δαίμονες* are either *θεοί* or *παῖδες θεῶν*."

23. **τοῦτ' ἂν εἴη**: to *τοῦτο δ σε . . . χαριεντίζεσθαι* is appended *φάναι*, which explains it, and has the same subject. All this points back to *θεοὺς οὐ νομίζων ἀλλὰ θεοὺς νομίζων* **27 a**. — **δ**: cognate accusative with *αἰνίττεσθαι*.

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27 a

θεοὺς οὔχ ἡγούμενον φάναι ἐμὲ θεοὺς αὖ ἡγεῖσθαι πάλ-
ἐπειδήπερ γε δαίμονας ἡγοῦμαι· εἰ δ' αὖ οἱ δαίμονες θεῶν
παῖδές εἰσι νόθοι τινὲς ἢ ἐκ νυμφῶν ἢ ἐκ τινων ἄλλων, ὧν
δὴ καὶ λέγονται, τίς ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο
εἶναι, θεοὺς δὲ μή; ὁμοίως γὰρ ἂν ἄτοπον εἴη, ὥσπερ ἂν
εἴ τις ἵππων μὲν παῖδας ἡγοῖτο [ἢ] καὶ ὄνων, τοὺς ἡμι- e
ὀνους, ἵππους δὲ καὶ ὄνους μὴ ἡγοῖτο εἶναι. ἀλλ', ὦ Μέλητε,
οὐκ ἔστιν ὅπως σὺ [ταῦτα] οὐχὶ ἀποπειρώμενος ἡμῶν
ἐγράψω τὴν γραφὴν ταύτην ἢ ἀπορῶν ὅ τι ἐγκαλοῖς ἐμοὶ
ἀληθὲς ἀδίκημα· ὅπως δὲ σύ τινα πείθοις ἂν καὶ σμικρὸν
νοῦν ἔχοντα ἀνθρώπων, ὡς τοῦ αὐτοῦ ἐστὶ καὶ δαιμόνια καὶ
θεῖα ἡγεῖσθαι, καὶ αὖ τοῦ αὐτοῦ μήτε δαίμονας μήτε θεοὺς
μήθ' ἥρωας, οὐδεμία μηχανή ἐστιν. 28

26. ὧν: equivalent to *ἐξ ὧν*, for "when the antecedent stands before the relative, a preposition belonging to both usually appears only with the first."

27. δή: *you know.*

31. ἡμῶν: i.e. Socrates and the judges.

32. ἢ ἀπορῶν ὅ τι κτλ.: this no doubt was Socrates's real view of the case of Meletus (cf. **23 d**), whereas all that precedes is only to bring home to the court how foolish and self-contradictory the charge is. — **ἐγκαλοῖς**: the optative represents Meletus's original reflection *τί ἐγκαλῶ*; The subjunctive might have been retained.

33. ὅπως δὲ σὺ κτλ.: here Socrates closes his argument to the effect that it is a contradiction in terms to say of one and the same man (1) that he is an out-and-out atheist, and (2) that he believes in *δαιμόνια*. Whoever believes in *δαιμόνια* must believe also in *θεοί*. The second *τοῦ αὐτοῦ* must be regarded as redundant. — *ὅπως* means *how* or *by which*, with *μηχανή*.

XVI–XXII. A digression, on Socrates's life. The key-note of chapters XVI–XX is, "Injustice is worse than death." This note is struck in **28 b, 29 b, 32 a d, 33 a**. Cf. *Crito* **48 c**; *μέγιστον τῶν κακῶν τυγχάνει ὂν τὸ ἀδικεῖν Gorg.* **469 b**; and *αὐτὸ μὲν γὰρ τὸ ἀποθνῄσκειν οὐδεὶς φοβεῖται, ὅστις μὴ παντάπασιν ἀλόγιστός τε καὶ ἀνανδρός ἐστιν, τὸ δ' ἀδικεῖν φοβεῖται Gorg.* **522 e**. Socrates shows how his life has been ruled by this principle, and gives examples of his conduct in obedience to it. Chapters XIX, XX, and part of XXI account for his general abstention from public affairs. Then he takes up once more Meletus's charge, that he is a corrupter of youth, and expresses surprise that none of the sufferers or their relatives have appeared to aid in his prosecution.

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XVI. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, ἀλλὰ ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονε καὶ πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθές ἐστι. καὶ τοῦτ' ἔστιν ὃ ἐμὲ αἱρήσει, ἐάν περ αἱρῇ, οὐ Μέλητος οὐδ' Ἄνυτος, ἀλλ' ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος. ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ᾑρηκεν, οἶμαι δὲ καὶ αἱρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ. ἴσως δ' ἂν οὖν εἴποι τις· "Εἶτ' οὐκ αἰσχύνει, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν;" ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντείποιμι, ὅτι "Οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἴει δεῖν κίνδυνον ὑπολογίζεσθαι

XVI. *What has been said suffices as a reply to the charges of Meletus. If I am convicted, it will be because of the prejudice of the masses. Does any one say that I ought to be ashamed of having incurred this ill-will? No. For in a matter of duty a man ought not to take into consideration the chance of death.*

1. **ἀλλὰ γὰρ** κτλ.: this marks a transition, — dismissing one topic in order to make room for the next.

3. **ἐν τοῖς ἔμπροσθεν**: viz. at **18 a**, **23 e**.

5. **ὃ ἐμὲ αἱρήσει, ἐάν περ αἱρῇ**: *will be the condemnation of me, if condemnation it is to be.* **αἱρεῖν** and **ἁλίσκεσθαι** are technical terms of the law, as is the case with **φεύγειν** and **διώκειν**. — Socrates's feeling that it is the prejudice against him which will cause his conviction, accounts for his giving more time to the explanation of this prejudice (chapters III–X) than to the reply to the formal charges (chapters XI–XV).

7. **δή**: *certainly.* The allusion is to facts generally known and acknowledged, cf. **31 d**. — **πολλοὺς καὶ ἄλλους καὶ ἀγαθούς**: instead of *καὶ ἄλλους πολλοὺς καὶ ἀγαθούς*. The second *καί* is idiomatic, and joins *πολλούς* with a second adjective. Cf. *πολλοὶ καὶ σοφοὶ ἄνδρες*.

8. **οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ**: *the rule is in no danger of stopping with me*; "I shall not be the last." Cf. *οὐδὲν δεινὸν μὴ φοβηθῇ Phaedo* **84 b**, *we need not apprehend that the soul will have to fear.*

9. **εἶτ' οὐκ αἰσχύνει** κτλ.: a question of an imaginary interlocutor. **εἶτα** indicates impatience. The perversity of Socrates, in view of the fact just recited, seems unreasonable.

11. **ἀποθανεῖν**: passive of **ἀποκτείνω**. — **ἐγὼ δὲ** κτλ.: cf. *Crito* **48 d** for the same thought, and Xen. *An.* iii. 1. 43 for its application to the risks of war.

12. **κίνδυνον τοῦ ζῆν ἢ τεθνάναι**: *the question of life or death, danger to one's life.* For the use and omission of the article, cf. **23 e**, **24 b**.

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28 b

τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν,
ἀλλ' οὐκ ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττῃ, πότερα δίκαια
ἢ ἄδικα πράττει καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι
γὰρ ἂν τῷ γε σῷ λόγῳ εἶεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετε- c
λευτήκασιν, οἵ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς τοσοῦτον
τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρόν τι ὑπομεῖναι,
ὥστ' ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμουμένῳ Ἕκτορα
ἀποκτεῖναι, θεὸς οὖσα, οὑτωσί πως, ὡς ἐγὼ οἶμαι· 'Ὦ παῖ,
εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον καὶ Ἕκτο-
ρα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ· αὐτίκα γάρ τοι,' φησί,
'μεθ' Ἕκτορα πότμος ἑτοῖμος·' ὁ δὲ ταῦτα ἀκούσας τοῦ
μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγώρησε, πολὺ δὲ μᾶλλον
δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, 'Αὐτίκα,' d
φησί, 'τεθναίην, δίκην ἐπιθεὶς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε
μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρούρης.'
μὴ αὐτὸν οἴει φροντίσαι θανάτου καὶ κινδύνου;

14. ἀλλ' οὐκ: i.e. *and not rather*.

16. ἂν εἶεν: "must have been," or "must be considered." SCG. 437, 442. — **τῶν ἡμιθέων**: i.e. *τῶν ἡρώων*. Hesiod, *Op.* 158, calls the fourth race *ἀνδρῶν ἡρώων θεῖον γένος οἳ καλέονται | ἡμίθεοι* κτλ., and he counts among their number the heroes that laid siege to Thebes and Troy.

17. ὁ τῆς Θέτιδος υἱός: any appeal to the example of Achilles was always telling. The enthusiasm with which the Greeks regarded this hero was shown by countless works of art in which he appeared.

20. θεὸς οὖσα: added in an unusual way, because the circumstance has unusual weight. The utterance of Thetis not only was prompted by the natural anxiety of a mother for her son, but also was inspired by the unerring wisdom of a goddess. The passage from Hom. Σ 70 ff. is quoted rather loosely in part (*οὑτωσί πως*).

23. ὁ δὲ ταῦτα ἀκούσας κτλ.: at this point *ὥστε* is forgotten. The long speech and explanation given to Thetis makes this shift in the construction very natural. In fact, this clause is as independent as if a coördinate clause (with or without *μέν*) had preceded it. — **τοῦ θανάτου**: notice the exceptional use of the article. Cf. **28 e, 29 a, 32 c, 38 c, 39 a b**, *Crito* **52 c**. For the article used as here, cf. **29 a, 40 d, 41 c**, in each instance as a weak demonstrative.

25. τὸ ζῆν: for the use of the article, cf. GMT. 800. — **καὶ τοῖς φίλοις** κτλ.: explains *κακὸς ὤν*.

28. μή . . . οἴει: see on *ἀλλ' ἆρα*, **25 a**.

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28 e

οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὗ ἄν τις ἑαυτὸν τάξῃ, ἡγησάμενος βέλτιστον εἶναι, ἢ ὑπ' ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν μηδ' ὑπολογιζόμενον μήτε θάνατον μήτ' ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

XVII. ἐγὼ οὖν δεινὰ ἂν εἴην εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ ἐν Ποτειδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, e

XVII. *At the risk of my life I obeyed the military commanders whom the Athenians set over me, and should I not obey God rather than man? Even now, if you should offer to release me on condition of my abandoning my wonted occupations, I would say that I must continue to obey God.*

1. **δεινὰ ἂν εἴην** κτλ.: the protasis (limiting the apodosis **δεινὰ ἂν εἴην** κτλ., *I should have done a dreadful thing*) includes various acts in the past which are looked upon from a supposed time in the future. It falls into two parts: one, marked off by **μέν**, states (in the form of a supposition) well-known facts in the past; the other, distinguished by **δέ**, states a supposed future case in connection with certain present circumstances. The outrageous conduct for Socrates would be with this *combination* of facts and convictions, after his past fidelity to human trusts, at some future time to desert his divinely appointed post of duty, — *if while then I stood firm I should now desert my post.* The repetition of **μέν** and **δέ** respectively is for the sake of clearness. Cf. **32 d**. This repetition would not be natural if the antecedent had preceded its relative. — The main stress is laid upon the **δέ**-clause. Cf. **25 b d**.

2. **ἔταττον**: takes up **τάξῃ** and **ταχθῇ** above. — **ὑμεῖς εἵλεσθε**: the **δικασταί** are taken as representatives of the **δῆμος**, — of which they were a sort of committee. The generals were elected by show of hands (**χειροτονία**) by the **ἐκκλησιασταί**.

3. **ἐν Ποτειδαίᾳ** κτλ.: Potidaea, a Corinthian colony on the peninsula Chalcidice, became a tributary ally of Athens without wholly abandoning its earlier connection with Corinth. Perdiccas, king of Macedonia, took advantage of this divided allegiance to persuade the Potidaeans to revolt from Athens, which they did in 432 B.C. The Potidaeans, with the reënforcements sent them by the Peloponnesians, were defeated by the Athenian force under Callias. For two whole years the town was invested by land and blockaded by sea, and finally made favorable terms with the beleaguering force. In the engagement before Potidaea, Socrates is said to have saved Alcibiades's life. Cf. *Symp.* **219 e–220 e**. Alcibiades says that Socrates ought to have had the prize which was given to himself. — The

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28 e

τότε μὲν οὖ ἐκεῖνοι ἔταττον ἔμενον ὥσπερ καὶ ἄλλος τις, καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ ᾠήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. δεινόν τἂν εἴη, καὶ 29
ὡς ἀληθῶς τότ' ἄν με δικαίως εἰσάγοι τις εἰς δικαστήριον,
ὅτι οὐ νομίζω θεοὺς εἶναι, ἀπειθῶν τῇ μαντείᾳ καὶ δεδιὼς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὤν. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέ-

battle at Amphipolis took place in the year 422. The Athenians were defeated, and their general, Cleon, perished in the rout, while Brasidas, the Spartan general, paid for victory with his life. — Delium was an inclosure and a temple sacred to Apollo near Oropus, a border town sometimes held by the Athenians and sometimes by the Boeotians. The battle, which was a serious check to the power of Athens, resulted in the defeat and death of their general, Hippocrates. — **ἐπὶ Δηλίῳ**: for the gallantry of Socrates on the retreat, see *Symp.* **221 a.** — In the *Laches* (**181 b**), the general who gives his name to that dialogue says that if the rest had been as brave as Socrates at Delium their city would not have been worsted.

4. ὥσπερ καὶ ἄλλος τις: "like a good soldier, Socrates speaks modestly of his service." The repeated allusions which are scattered through Plato's dialogues to the brave conduct of Socrates in these battles show that it was well known at Athens.

5. τοῦ δὲ θεοῦ τάττοντος: i.e. *now that my post is assigned me by the god*, a circumstance of the supposition *εἰ λίποιμι*, which is repeated in *ἐνταῦθα*. — **ὡς ἐγὼ ᾠήθην τε καὶ ὑπέλαβον**: *as I thought and understood*, — perhaps with special reference to the oracle which was given to Chaerephon.

6. δεῖν: depends on the force of *saying* implied in *τάττοντος*, and repeats the notion of commanding. — **ἐξετάζοντα** κτλ.: explains *φιλοσοφοῦντα*. Cf. *ἀδικεῖν καὶ ἀπειθεῖν* l. 21.

8. λίποιμι τὴν τάξιν: so worded as to suggest *λιποταξίου γραφή*, a technical phrase of criminal law. Any one convicted of *λιποταξία* suffered *ἀτιμία*, i.e. forfeited his civil rights.

10. ὅτι οὐ νομίζω κτλ.: refers to the charge in **24 b.**

11. οἰόμενος σοφὸς κτλ.: refers to chapters VI–VIII. — This explains the preceding clause, *δεδιὼς θάνατον*, and both are subordinate to *ἀπειθῶν τῇ μαντείᾳ*.

13. οἶδε μὲν κτλ.: cf. **37 b, 40 c.**

14. τὸν θάνατον οὐδ' εἰ: by prolepsis for *οὐδ' εἰ ὁ θάνατος*, *not even*

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29 c

γιστον ὂν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον
τῶν κακῶν ἐστι. καὶ τοῦτο πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἡ b
ἐπονειδιστος ἡ τοῦ ο�ἐσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ δ', ὦ
ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολλῶν ἀν-
θρώπων, καὶ εἰ δή τῳ σοφώτερός του φαίην εἶναι, τούτῳ ἄν,
ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἅιδου, οὕτω καὶ οἶομαι
οὐκ εἰδέναι· τὸ δ' ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι, καὶ θεῷ
καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἐστιν οἶδα. πρὸ οὖν
τῶν κακῶν ὧν οἶδα ὅτι κακά ἐστιν, ἃ μὴ οἶδα εἰ ἀγαθὰ ὄντα
τυγχάνει, οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι.

ὥστ' οὐδ' εἴ με νῦν ὑμεῖς ἀφίετε, Ἀνύτῳ ἀπιστήσαντες, ὃς c
ἔφη ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἤ, ἐπειδὴ εἰσῆλ-

whether, i.e. whether death may not actually be. Thus he is as far as possible from knowing that death is the greatest of ills. See on τοῦ θανάτου **28 c** for the use of the article.

15. ὄν: here, as usual, in the gender of its predicate, μέγιστον τῶν ἀγαθῶν.

16. τοῦτο: not in the gender of ἀμαθία. This makes a smoother sentence than αὕτη πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἡ κτλ., which was the alternative. — **αὕτη ἡ ἐπονείδιστος**: limits ἀμαθία and recalls the whole statement made above, **21 b–23 e**, — falling in a sort of apposition.

18 f. τούτῳ, τούτῳ ἄν: repeated for the greater effect. Both represent the same point of superiority, i.e. ὅτι κτλ. Notice the cleverness of the ellipsis after ἄν. Socrates thus evades any too circumstantial praise of himself, as in **20 e**. For the ellipsis in the leading clause, cf. ἦ . . . ἄκων **25 e**.

19. δή: viz. as the oracle says.

20. οὐκ εἰδὼς, οὕτω: i.e. ὥσπερ οὐκ οἶδ[illegible] οὕτω sums up a previous participial clause, and its force is nearly *so likewise*. Cf. παντὸς μᾶλλον αὐτὸς ἀπορῶν οὕτω καὶ τοὺς ἄλλους ἀπορεῖν ποιῶ *Meno* **80 c**.

23. κακῶν ὧν: a notable instance of assimilation, for τούτων ἃ οἶδα. Cf. ἄν εὖ οἶδ' ὅτι κακῶν ὄντων **37 b**. κακά is related to ὧν as ἀγαθά in the next line is related to ἃ. — **οἶδα εἰ**: see on τὸν θάνατον l. 14.

25. οὐδέ: *not even*. This implies a conclusion in the form "would I accept it," — but this appears in l. 33, in changed form. — **εἰ ἀφίετε, εἰ οὖν ἀφίοιτε** (34), **εἴποιμ' ἄν**: the speaker adds the explanatory detail of εἴ μοι εἴποιτε and various reiterations of the conditions upon which this release may be granted, until the weaker clause εἰ ἀφίοιτε comes of itself to his lips, — less of a merely logical condition than he began with, and presenting his acquittal as a mere possibility.

26. οὐ δεῖν, οὐχ οἷόν τ' εἶναι: in the original form this would be οὐκ ἔδει and οὐχ οἷόν τ' ἔστιν. — **δεῦρο**: i.e. into court.

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29 c

θον, οὐχ οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς, εἰ διαφευξοίμην, "ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ Σωκράτης διδάσκει πάντες παντάπασι διαφθαρήσονται," — εἴ μοι πρὸς ταῦτα εἴποιτε· "Ὦ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα, ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δ' ἁλῷς ἔτι τοῦτο πράττων, ἀποθανεῖ·" εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίοιτε, εἴποιμ' ἂν ὑμῖν ὅτι "Ἐγὼ ὑμᾶς, ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ ἕωσπερ ἂν ἔμπνέω καὶ οἷός τ' ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ ἐνδεικνύμενος ὅτῳ ἂν ἀεὶ ἐντυγχάνω ὑμῶν, λέγων οἷάπερ εἴωθα, ὅτι "Ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων μὲν οὐκ αἰσχύνει ἐπιμελούμενος (ὅπως σοι ἔσται ὡς πλεῖστα) καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς (ὅπως ὡς βελτίστη

— **εἰσελθεῖν**: used as the passive of *εἰσάγω* **24 d**. Cf. *φύγοιμι* **19 c**. — Anytus argues: "If Socrates had not been prosecuted, his evil communications might have been ignored; once in court, his case allows but one verdict. To acquit him would be to sanction all his heresies."

28. εἰ διαφευξοίμην: future optative in indirect discourse. — **ἂν διαφθαρήσονται**: a shift of construction, — when he said *ἄν*, the speaker expected to use the optative, but changed to the future. SCG. 432.

31. ἐφ' ᾧτε: for construction with infinitive, see GMT. 610; H. 999 a.

33. οὖν: resumes after a digression.

35. πείσομαι: cf. *ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς· εἰ δίκαιόν ἐστιν ἐνώπιον* (*in the sight*) *τοῦ θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε Acts* iv. 19, *πειθαρχεῖν* (*obey*) *δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις* ib. v. 29. Also Soph. *Ant.* 450 ff.

36. οὐ μὴ παύσωμαι: for *οὐ μή* with the subjunctive in strong denials, see GMT. 295; H. 1032. Cf. **28 b**.

39. πόλεως: is in apposition with *Ἀθηνῶν*, which is implied in *Ἀθηναῖος*. Cf. *πονοῦντος* in agreement with *μού* implied in *ἐμήν* **22 a**.

40. χρημάτων μὲν κτλ.: here, again, the *μέν*-clause is subordinate in thought. Cf. **25 b d**. The point is not that care for property and strength of body is shameful, but that to neglect the soul while one cares for these is a disgrace.

42. φρονήσεως δέ: *while*, etc., as if opposed to an *ἐπιμελεῖ*, — a departure

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30 b

ἔσται) οὐκ ἐπιμελεῖ οὐδὲ φροντίζεις;' καὶ ἐάν τις ὑμῶν ἀμφισβητῇ καὶ φῇ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετήν, φάναι δ', ὀνειδιῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρω ἐστὲ γένει. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι οὐδέν πω ὑμῖν μεῖζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μηδ' οὕτω σφόδρα ὡς τῆς ψυχῆς, ὅπως ὡς ἀρίστη ἔσται, λέγων· 'Οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς

from the participial construction. Cf. **21 e.**

45. ἐρήσομαι, ἐξετάσω, ἐλέγξω: these words represent the process by which Socrates disconcerted his fellow-countrymen. Beginning with a harmless *question* or two, his method soon proved uncomfortably *scrutinizing* (ἐξετάσω), and generally ended by *convicting* (ἐλέγξω) of ignorance.

46. φάναι δέ: *while he claims it.*

49. ὅσῳ . . . ἴστε: Socrates insensibly returns in thought to his hearers, in whom he sees embodied the whole people of Athens. The correlative of ὅσῳ readily suggests itself with μᾶλλον.

50. κελεύει ὁ θεός: cf. τοῦ δὲ θεοῦ τάττοντος l. 5, **28 e.** In the earlier chapters Socrates seems to speak of his service of God as a quest in proof of the oracle (**23 b**), but here it is rather a reference to his vocation in general, as a teacher and admonisher of what is right.

52. τῷ θεῷ: dative of interest with the verbal idea in ὑπηρεσίαν. Cf. τὴν τοῦ θεοῦ δόσιν ὑμῖν in **d** below, and τὰ μετέωρα φροντιστής **18 b.**

54. πρότερον: sc. ἢ τῆς ψυχῆς, which has to be supplied out of ὡς τῆς ψυχῆς, and which is governed by ἐπιμελεῖσθαι.

55. μηδέ: is not a third specification with μήτε . . . μήτε. It serves only to connect οὕτω σφόδρα with πρότερον, and is negative only because the whole idea is negative.

56. ἐξ ἀρετῆς χρήματα: the foundation of real prosperity is laid in the character; the best of windfalls is natural good sense sharpened by experience; this is the making of your successful man's character, and the mending of his fortunes; this is ἀρετή (*skill in the art of right living*), i.e. wisdom (σοφία). Such in substance is Socrates's theory of getting on in the

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30 b

χρήματα καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ.' εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερά· εἰ δέ τίς μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς ταῦτα," φαίην ἄν, "ὦ Ἀθηναῖοι, ἢ πείθεσθε Ἀνύτῳ ἢ μή, καὶ ἢ ἀφίετε ἢ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι." c

XVIII. μὴ θορυβεῖτε, ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὡς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἄττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐὰν ἐμὲ ἀποκτείνητε, τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω

world which may be gathered from Xenophon's *Memorabilia* in many places.

57. τοῖς ἀνθρώποις: construed with *γίγνεται*.

58. εἰ μὲν οὖν κτλ.: "If this corrupts the youth, I am guilty of the charge against me. But the truth cannot corrupt them, therefore my speaking it can do no harm, and I am not guilty as charged."

61. ὡς ἐμοῦ κτλ.: *assured that I should never alter my ways.*

62. τεθνάναι: the absolute contradictory of *ζῆν*, here used rather than the somewhat less emphatic *ἀποθνήσκειν*, — *a thousand times a dead man.* This distinction, however, is not strictly maintained. Cf. **39 e**, *Crito* **43 d**; and *τεθνάναι δὲ μυριάκις κρεῖττον ἢ κολακείᾳ τι ποιῆσαι Φιλίππου* Dem. **ix.** 65.

XVIII. *You, gentlemen, should listen quietly, — for it is to your advantage to listen. I am making my defense not in my own behalf, but for the sake of the city, that you may not make the great mistake of putting to death one whom God has given to be your benefactor. I clearly have been under divine influence, for otherwise I should not have neglected that for which most men care, and devoted my life to the persuasion of men to care for virtue.*

2. οἷς ἐδεήθην: cf. **17 d, 20 e.** This is explained by *μὴ θορυβεῖν*.

3 ff. καὶ γάρ, μέλλω γάρ, εὖ γὰρ ἴστε: the first *γάρ* is closely connected with *ἀκούειν*, the second goes back to the leading clause *μὴ θορυβεῖν* and accounts for the renewal of a request which the speaker has made three times already. The third *γάρ*, *now*, is explanatory rather than causal, and merely points the new statement for which Socrates has been preparing the court. *γάρ* with this force is especially frequent after *ὃ δὲ* (*τὸ δὲ*) *μέγιστον, δεινότατον*, also after *σημεῖον δέ, τεκμήριον δέ*, and other favorite idioms of like import in Plato and the orators.

6. οἷον: sc. *ἐμὲ εἶναι*.

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30 e
βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος οὔτ' Ἄνυτος· οὐδὲ γὰρ ἂν δύναιντο· οὐ γὰρ οἴομαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀπο- d
10 κτείνειε μεντἂν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἴεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ οἴομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἃ οὗτος νυνὶ ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτεινύναι.

νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ
15 ἀπολογεῖσθαι, ὥς τις ἂν οἰοιτο, ἀλλ' ὑπὲρ ὑμῶν, μή τι ἐξα- μάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ ῥᾳδίως ἄλλον τοιοῦτον εὑρήσετε, e ἀτεχνῶς, εἰ καὶ γελοιότερον εἰπεῖν, προσκείμενον τῇ πόλει [ὑπὸ τοῦ θεοῦ], ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ
20 μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος· οἷον δή μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθεικέναι,

7. οὔτε Μέλητος κτλ.: this is more courteous than to continue the use of the second person.

10. ἀτιμώσειεν: civil *ἀτιμία* involved the forfeiture of some or of all the rights of citizenship. In the latter case the *ἄτιμος* was looked upon by the state as dead, i.e. he had suffered "civil death," and his property, having no recognized owner, might be confiscated.

16. τὴν τοῦ θεοῦ δόσιν: explained in **31 a.** — **ὑμῖν**: with the verbal idea in *δόσιν*. Cf. **30 a.** — **καταψηφισάμενοι**: *by condemning me*. Coincident in time with the principal verb. Cf. *Phaedo* **60 c.** GMT. 150.

18. εἰ καὶ γελοιότερον εἰπεῖν: "if I may use such a ludicrous figure of speech." This is thrown in to prepare his hearers for the humorous treatment of a serious subject which follows. A close scrutiny of the simile shows that Socrates mistrusted the sovereign people. See below (21) for the same idea put actively.

20. ὑπὸ μύωπος: the situation is met humorously (*γελοιότερον*). First the Athenians are compared to a horse bothered out of inaction by a buzzing horse-fly. The metaphor of the horse is not pressed, but that of the *μύωψ* is ingeniously elaborated: "Socrates gives them no rest but teases them all day long (*προσκαθίζων*), and does not allow them even a nap; he bothers them incessantly when they are drowsing (*οἱ νυστάζοντες*). Then they make an impatient slap (*κρούσαντες*) at him which deprives them forever of his company."

21. οἷον δή μοι κτλ.: lit. *in which capacity God seems to me to have fastened me upon the state, — such a one*

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30 e
τοιοῦτόν τινα ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὀνειδίζων ἕνα
ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ προσ- 31
καθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥᾳδίως ὑμῖν γενήσεται, ὦ
ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως
τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρού-
σαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥᾳδίως ἂν ἀποκτείναιτε,
εἶτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἄν, εἰ μή τινα
ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψειε κηδόμενος ὑμῶν.

ὅτι δ' ἐγὼ τυγχάνω ὢν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πό-
λει δεδόσθαι, ἐνθένδ' ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ b
ἔοικε τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ ἁπάντων ἠμεληκέναι καὶ
ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ
δ' ὑμέτερον πράττειν ἀεί, ἰδίᾳ ἑκάστῳ προσιόντα ὥσπερ
πατέρα ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπιμελεῖσθαι ἀρε-
τῆς. καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέλαυνον καὶ μισθὸν
λαμβάνων ταῦτα παρεκελευόμην, εἶχον ἄν τινα λόγον· νῦν
δ' ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ κατήγοροι, τἆλλα πάντα ἀναι-
σχύντως οὕτω κατηγοροῦντες, τοῦτό γ' οὐχ οἷοί τ' ἐγένοντο

(*in fact*) *as never ceases, etc.*, a repetition of προσκείμενον [ὑπὸ τοῦ θεοῦ]. Avoid the awkwardness of too literal translation. Notice that οἷον really refers not to the μύωψ simply, but to it as engaged in enlivening the horse. μύωψ also means *spur*, and in part of the passage this meaning seems to be in mind.

26 f. ἄν, ἄν, ἄν: for the repetition, cf. **17 d, 41 a.** — **ἐγειρόμενοι**: i.e. ἐὰν ἐγείρωνται.

30. οἷος δεδόσθαι: for the construction, cf. *Crito* **46 b.**

31. γάρ: introduces the explanation of ὑπὸ τοῦ θεοῦ, l. 30. It needs no translation.

33. ἀμελουμένων: for the participle, cf. **23 c, 22 c.**

35. πείθοντα: *to persuade him.*

37. εἶχον ἄν κτλ.: *then at least I should have some reason.* Cf. ἀνθρωπίνῳ ἔοικε l. 31. It was not according to *human* nature that he should devote himself to others, neglecting his own affairs, particularly as he was not paid for it; so such a man must have been under divine influence. — Probably many Athenians thought that Socrates neglected his work because he was lazy, and that he delighted in showing men that they knew nothing simply because of his mischievous, spiteful spirit.

39. κατηγοροῦντες: concessive.

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ἀπαναισχυντῆσαι, παρασχόμενοι μάρτυρα, ὡς ἐγώ ποτέ τινα c
ἢ ἐπραξάμην μισθὸν ἢ ᾔτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ λέγω, τὴν πενίαν.

XIX. ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι ὅτι δὴ ἐγὼ ἰδίᾳ μὲν ταῦτα συμβουλεύω περιὼν καὶ πολυπραγμονῶ, δημοσίᾳ δ' οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτου δ' αἴτιόν ἐστιν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ

40. ἀπαναισχυντῆσαι κτλ.: the leading idea is in the participle, not in the infinitive. Cf. **28 b**, **29 d**, *Crito* **53 c**.

42. τὸν μάρτυρα: i.e. *παρέχομαι μάρτυρα καὶ ὁ μάρτυς ὃν παρέχομαι ἱκανός ἐστιν.* Cf. **20 e**. No special witness is needed on this point. — *ἱκανόν* is used predicatively, and the necessity of the article is obvious. — **πενίαν**: see on **23 b**.

XIX. *Why have I not served the city in public life? Why have I been so ready to offer advice in private, and yet never have addressed the assembly of the people? My inward monitor, my daemonion, has checked me, — and wisely; for I should not have been long-lived if I had entered public life and opposed the unjust desires of the people.*

1. ἴσως ἂν οὖν δόξειεν κτλ.: that Socrates did not regard abstention from the public service as in itself commendable, is proved by his conversation with Charmides (Xen. *Mem.* iii. 7), *ἀξιόλογον μὲν ἄνδρα ὄντα, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ* (*to address the people*) *καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι.* He pointedly asks Charmides: *εἰ δέ τις, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τήν τε πόλιν αὔξειν* (*advance the common weal*) *καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὀκνοίη δὴ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο*; See also ib. i. 6. 15. — For Socrates's small experience in public life, cf. **32 b**, *Gorgias* **473** fin.

2. πολυπραγμονῶ: *am a busybody.* Cf. *περιεργάζεται* **19 b**, *τὰ ἐμοῦ πράττοντος* **33 a**. Nothing short of a divine mission could justify this. Plato invariably uses the word in an unfavorable sense. Cf. *ἀνδρὸς φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ Gorg.* **526 c**. There is a subtle irony in *πολυπραγμονῶ* as here used by Socrates. It was his business to mind other people's business, therefore he was far from being really *πολυπράγμων*. Cf. Xen. *Mem.* iii. 11. 16, *καὶ ὁ Σωκράτης ἐπισκώπτων* (*making fun of*) *τὴν αὐτοῦ ἀπραγμοσύνην* (*abstention from business*), "'Αλλ', ὦ Θεοδότη," ἔφη, "*οὐ πάνυ μοι ῥᾴδιόν ἐστι σχολάσαι* (*be at leisure*)· *καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν* (*keep me busy*)." Cf. **33 a b**.

3. ἀναβαίνων: as in **17 d** the preposition refers to ascending the tribune, — although at this time the assembly regularly met on the Pnyx hill, and doubtless men spoke of going up to its meetings.

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31 d

δαιμόνιον γίγνεται, [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῳ- d
δῶν Μέλητος ἐγράψατο· ἐμοὶ δὲ τοῦτο ἔστιν ἐκ παιδὸς
ἀρξάμενον φωνή τις γιγνομένη, ἣ ὅταν γένηται ἀεὶ ἀπο-
τρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δ' οὔποτε·
τοῦτο ἔστιν ὅ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν. καὶ
παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εὖ γὰρ ἴστε, ὦ ἄνδρες
Ἀθηναῖοι, εἰ ἐγὼ [πάλαι] ἐπεχείρησα πράττειν τὰ πολιτικὰ
πράγματα, πάλαι ἂν ἀπολώλη καὶ οὔτ' ἂν ὑμᾶς ὠφελήκη
οὐδὲν οὔτ' ἂν ἐμαυτόν. καί μοι μὴ ἄχθεσθε λέγοντι τἀ- e
ληθῆ· οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔθ' ὑμῖν
οὔτ' ἄλλῳ πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακω-
λύων πολλὰ ἄδικα καὶ παράνομα ἐν τῇ πόλει γίγνεσθαι,
ἀλλ' ἀναγκαῖόν ἐστι τὸν τῷ ὄντι μαχούμενον ὑπὲρ τοῦ δι- 32
καίου, καὶ εἰ μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν,
ἀλλὰ μὴ δημοσιεύειν.

XX. μεγάλα δ' ἔγωγ' ὑμῖν τεκμήρια παρέξομαι τούτων,
οὐ λόγους, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δή μου τὰ

6. δαιμόνιον: perhaps sc. *σημεῖον*. Cf. *τὸ δαιμόνιον σημεῖον Rep.* **476 c**, referring to this inward monitor.—**ἐπικωμῳδῶν**: a reminder of the remark that Meletus was not in earnest.

8. φωνή: in apposition with **τοῦτο**.

9. τοῦτο: object of *πράττειν*.

13. ἀπολώλη: Plato used the old Attic forms of the pluperfect. Cf. **ὠφελήκη** and **ᾔδη**.

15 f. οὐ, οὔτε, κτλ.: a remarkable sequence of negatives. — This thought is resumed in **32 e**.

16. διακωλύων: conative.

19. καὶ εἰ: introduces an extreme form of supposition, implying that *even* then the conclusion is unassailable; *εἰ καί* (cf. **30 e**) introduces a condition which implies that in that case, as in many others, the conclusion remains.

20. ἀλλὰ μή: *and not.* The English idiom avoids the Greek abruptness.

XX. *Facts substantiate my last assertion. I opposed the democracy once, and the oligarchy on another occasion, — and on both occasions had right on my side, as all now agree, — and yet I nearly lost my life on each occasion.*

1. τούτων: i.e. the assertion that for him persistence in public life would have meant early death or exile; see the beginning of the next chapter. Socrates desires also to make clear the manner of his public services.

2. ὑμεῖς: i.e. the hearers, as representing the Athenians in general. Here appears what amounts to the

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ἐμοὶ συμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ' ἂν ἑνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δείσας θάνατον, μὴ ὑπείκων δ' ἄμ' ἂν ἀπολοίμην. ἐρῶ δ' ὑμῖν φορτικὰ μὲν καὶ δικανικά, ἀληθῆ δέ. ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώ- b ποτ' ἦρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχὶς πρυτανεύουσα, ὅθ' ὑμεῖς τοὺς δέκα στρατη-

common rhetorical τόπος of rehearsing a man's services, in his own defense. Cf. 28 e.

3. οὐδ' ἄν ἑνί: more emphatic than οὐδενὶ ἄν.

7. ἐβούλευσα: before the senate of 500 came, in the first instance, the questions to be dealt with by the ἐκκλησία (*assembly*). A preliminary decree (προβούλευμα) from this senate was the regular form in which matters came before the assembly, i.e. the senate had the initiative; but the assembly at times evaded this by directing the senate to bring in a measure to a certain end. — ἔτυχεν . . . πρυτανεύουσα: the fifty representatives in the senate of each of the ten tribes (each φυλή taking its turn in an order yearly determined by lot) had the general charge of the business of the senate, and directed the meetings both of the senate and of the popular assembly, for 35 or 36 days, i.e. one tenth of the lunar year of 354 days, or in leap-years for 38 or 39 days. Of this board of fifty (whose members were called πρυτάνεις during its term of office) one member was chosen every day by lot as ἐπιστάτης, or president. The ἐπιστάτης held the keys of the public treasury and of the public repository of records, also the seal of the commonwealth, and, further, presided at the meetings of the senate and of the assembly. In Socrates's time, the φυλὴ πρυτανεύουσα, and the ἐπιστάτης of the day, had the responsibility of putting to the vote (ἐπιψηφίζειν) any question that arose, or of refusing to allow a vote. According to Xenophon, Socrates was the ἐπιστάτης on the occasion in question. He was of the δῆμος Ἀλωπεκή, in the φυλὴ Ἀντιοχίς. Notice the addition of Ἀντιοχὶς here without the article, and as an afterthought; ἡμῶν ἡ φυλή would have been sufficient, though less circumstantial.

8. ὅθ' ὑμεῖς κτλ.: i.e. after the Athenian success off the Arginusae islands, in 406 B.C. This battle is also spoken of as ἡ περὶ Λέσβον ναυμαχία, Xen. *Hell.* ii. 3. 32–35. The victorious generals were promptly prosecuted for remissness in the performance of their duty. Accused of having shown criminal neglect in failing to gather up the dead and save those who, at the end of the engagement, were floating about on wrecks, they pleaded "not guilty." The ships and men detailed for this duty had been hindered, they said, by stress of weather. The main fleet went in pursuit of the worsted enemy. The details of the case for and against them cannot satisfactorily be made out, though the reasons are many and strong for thinking them innocent.

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γοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότ' ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους [καὶ ἐναντία ἐψηφισάμην], καὶ ἑτοί-

The illegality of the procedure by which they were condemned is undoubted. The condemnation was *ἀνόμως* (1) because judgment was passed upon them *ἀθρόους*, i.e. *μιᾷ ψήφῳ ἅπαντας*, — this was irregular, since not only the general practice at Athens, but the decree of Cannonus (*τὸ Καννωνοῦ ψήφισμα*) provided *δίχα* (*apart*) *ἕκαστον κρίνειν*, — (2) because they had not reasonable time allowed them for preparing and presenting their defense, cf. *βραχέα ἕκαστος ἀπελογήσατο, οὐ γὰρ προὐτέθη σφίσι λόγος κατὰ τὸν νόμον* Xen. *Hell.* i. 7. 5, and (3) because the popular assembly in strictness was not a court and had no right to condemn to death. See Xen. *Hell.* i. 6. 33 ff. and 7; *Mem.* i. 1. 18; iv. 4. 2. Xenophon says that the Athenians soon repented of their rash and illegal action: *καὶ οὐ πόλλῳ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναίοις καὶ ἐψηφίσαντο, οἵτινες τὸν δῆμον ἐξηπάτησαν* (*deceived*) *προβολὰς αὐτῶν εἶναι* (their case was thus prejudiced by an informal vote of the assembly) *καὶ ἐγγυητὰς καταστῆσαι, ἕως ἂν κριθῶσιν Hell.* i. 7. 35. The fate of these generals was remembered thirty years afterward by the Athenian admiral Chabrias. He won a great victory off Naxos (B.C. 376), but neglected the pursuit of the enemy, in order to save the men on the wrecks and bury the dead. — **τοὺς δέκα στρατηγούς**: the round number of all the generals is given here. One of the ten, Archestratus, died at Mytilene, where Conon, another of them, was still blockaded when the battle was fought. Of the remaining eight who were in the battle, two, Protomachus and Aristogenes, flatly refused to obey the summons to return to Athens. Thus only six reached Athens, and these, Pericles, Lysias, Diomedon, Erasinides, Aristocrates, and Thrasyllus, were put to death.

9. τοὺς ἐκ τῆς ναυμαχίας: not only the dead but those who were floating about in danger of their lives. Cf. Xen. *Hell.* i. 7. 11, *παρῆλθε δέ τις εἰς τὴν ἐκκλησίαν φάσκων ἐπὶ τεύχους ἀλφίτων* (*on a meal-barrel*) *σωθῆναι· ἐπιστέλλειν* (*enjoined upon*) *δ' αὐτῷ τοὺς ἀπολλυμένους* (*those who were drowning*), *ἐὰν σωθῇ ἀπαγγεῖλαι τῷ δήμῳ, ὅτι οἱ στρατηγοὶ οὐκ ἀνείλοντο* (*rescued*) *τοὺς ἀρίστους ὑπὲρ τῆς πατρίδος γενομένους.* — For the use of *ἐκ*, cf. Xen. *An.* i. 2. 3, where *τοὺς ἐκ τῶν πόλεων* is equivalent to *ἐκ τῶν πόλεων τοὺς ἐν ταῖς πόλεσιν ὄντας*. Here the fuller expression might be *οὐκ ἀνελομένους ἐκ τῆς θαλάσσης τοὺς ἐν τῇ ναυμαχίᾳ ἀπολωλότας*.

10. ἀθρόους: Xenophon's expression is *μιᾷ ψήφῳ*.

11. μηδὲν ποιεῖν: after the negative idea in *ἠναντιώθην* the negative is repeated, according to Greek idiom.

12. καὶ ἐναντία ἐψηφισάμην: *and I voted against it*, i.e. allowing the question to be put. Socrates as *ἐπιστάτης τῶν πρυτάνεων* on this day followed up

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32 d
μων ὄντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ
ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου c
15 ᾤμην μᾶλλόν με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι
μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον.
καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως· ἐπειδὴ
δ' ὀλιγαρχία ἐγένετο, οἱ Τριάκοντα αὖ μεταπεμψάμενοί με
πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ Σα-
20 λαμῖνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάνοι· οἷα δὴ καὶ
ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταττον βουλόμενοι ὡς
πλείστους ἀναπλῆσαι αἰτιῶν· τότε μέντοι ἐγὼ οὐ λόγῳ d
ἀλλ' ἔργῳ αὖ ἐνεδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ
μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδ' ὁτιοῦν, τοῦ δὲ μηδὲν ἄδικον
25 μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ
ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὖσα, ὥστ' ἄδι-
κόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ
μὲν τέτταρες ᾤχοντο εἰς Σαλαμῖνα καὶ ἤγαγον Λέοντα, ἐγὼ
δ' ᾠχόμην ἀπιὼν οἴκαδε. καὶ ἴσως ἂν διὰ ταῦτ' ἀπέθανον,

this opposition, — manifested when in consultation with the other πρυτάνεις, — by absolutely refusing to put the question to vote. — Cf. ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, Xen. *Mem.* iv. 4. 2.

13 f. ῥητόρων, ὑμῶν: observe the chiasmus.

14. βοώντων: in his account of this incident Xenophon says, τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι, εἰ μή τις ἐάσει τὸν δῆμον πράττειν ὃ ἂν βούληται *Hell.* i. 7. 12.

18. αὖ: *in turn*. Both democracy and oligarchy, however opposed in other respects, agreed in resenting the independence of Socrates.

22. ἀναπλῆσαι κτλ.: those who served the Thirty in such a matter, thus becoming their accomplices, would dread the restoration of the democracy, which would mean punishment for them.

24. εἰ μὴ ἀγροικότερον κτλ.: cf. **30 e**. A supposition contrary to fact, with suppressed apodosis, is used by way of showing hesitation.

25. τούτου δέ: summarizes the preceding clause. For the repetition of δέ, cf. **28 e**.

26. ὥστ': construe with ἐξέπληξεν.

28 f. ᾤχοντο, ᾠχόμην: the recurrence of the same word only makes more distinct the contrast between the courses pursued. — According to Diodorus xiv. 5, Socrates opposed actively the execution of Theramenes by the Thirty.

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32 e

εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη· καὶ τούτων ὑμῖν ἔσονται e
πολλοὶ μάρτυρες.

XXI. ἆρ' οὖν ἄν με οἴεσθε τοσάδε ἔτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καί, ὥσπερ χρή, τοῦτο περὶ πλείστου ἐποιούμην; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδείς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου 33
δημοσίᾳ τε, εἴ που τι ἔπραξα, τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος, οὐδενὶ πώποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτ' ἄλλῳ οὐδενὶ τούτων, οὓς οἱ διαβάλλοντες ἐμέ φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώποτ' ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμεῖ ἀκούειν, εἴτε νεώτερος εἴτε πρεσβύτερος, οὐδενὶ πώποτ' ἐφθόνησα, οὐδὲ χρήματα μὲν

30. διὰ ταχέων: the Thirty were only eight months in power, and the arrest of Leon was one of their later acts.

31. μάρτυρες: possibly proceedings were here interrupted for these witnesses, though it seems quite as likely that Socrates is appealing to the *δικασταί* themselves to be his witnesses.

XXI. *In all my life, whether in public or in private, I have never yielded the cause of right, and in particular I have never made concessions to gratify those whom my accusers call my pupils; I have never been any man's teacher, but have been ready to talk with rich and poor alike.*

1. The first lines sum up the two preceding chapters, while at l. 9 comes the transition to the question of Socrates's teaching.

2. ἔπραττον: contrary to fact in past time, of continued action.

3. τοῖς δικαίοις: neuter, *whatever was just*, — a concrete way of expressing an abstraction.

5. οὐδεὶς ἄν: sc. *διεγένετο*. — **ἀλλ' ἐγώ**: i.e. "however it may be with others, as for me, I, etc."

6. τοιοῦτος: sc. as has been stated, — explained by *συγχωρήσας*.

8. οὔτ' ἄλλῳ κτλ.: perhaps draws attention to the fact that in the incident of **32 c d**, Socrates had not been influenced by his former association with Critias. — That the accusers laid stress on the charge of evil teachings and lack of restraint by Socrates, is shown by the defense offered by Xenophon in his *Memorabilia*.

9. μαθητάς: see Introduction § 38.

11. τὰ ἐμαυτοῦ πράττοντος: cf. **31 c**. — People generally gave it a different name.

12. οὐδέ: negatives the combination of *μέν-* and *δέ*-clauses.

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33 b

λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὔ, ἀλλ' ὁμοίως καὶ b πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν, καὶ ἐάν τις βούληται ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ τούτων ἐγὼ εἴτε τις χρηστὸς γίγνεται εἴτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι, ὧν μήθ' ὑπεσχόμην μηδενὶ μηδὲν πώποτε μάθημα μήτ' ἐδίδαξα· εἰ δέ τίς φησι παρ' ἐμοῦ πώποτέ τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ ὅ τι μὴ καὶ ἄλλοι πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.

XXII. ἀλλὰ διὰ τί δή ποτε μετ' ἐμοῦ χαίρουσί τινες πολὺν

13. οὔ: sc. *διαλέγομαι*. Cf. Chapter IV init. This has the main stress: "I do not refuse to converse, if I receive no money."

14. πένητι: the accuser seems to have made much of Socrates's association with rich young men. Cf. **23 c**.

15. ἀποκρινόμενος ἀκούειν: characteristic of the Socratic *συνουσία*. — **ἀκούειν**: after *παρέχω*, this, like *ἐρωτᾶν* above, expresses purpose. — "I am ready for questions, but if any so wishes he may answer, and hear what I then have to say." — **τούτων ἐγὼ κτλ.**: *ἐγώ* is placed next to *τούτων* for the sake of contrast, while *τούτων*, though it is governed by *τις*, adheres to *τὴν αἰτίαν ὑπέχοιμι*. This last corresponds, as a passive, to *αἰτίαν ἐπιφέρειν* or *προστιθέναι*. The notion of responsibility is colored, like the English "have to answer for," with the implication of blame.

17. ὧν: partitive genitive with *μηδενί*. — **ὑπεσχόμην**: is meant probably as a side thrust at imposing promises like the one attributed to Protagoras about his own teaching in *Prot.* **319 a**. Socrates himself followed no profession strictly so called; he had no ready-made art, or rules of art, to communicate. His field of instruction was so wide that he could truly say that, in the accepted sense of *διδάσκειν* and *μανθάνειν* at Athens, his pupils got no learning from him. From him they learned no *μάθημα* and acquired no useful (professional) knowledge; he put them in the way of getting this for themselves. Plato makes him decline to become the tutor of Nicias's son (*Lach.* **200 d**). Socrates taught nothing positive, but by his searching questions he removed the self-deception which prevented men from acquiring the knowledge of which they were capable. See his successful treatment of the conceited *Εὐθύδημος ὁ καλός*, in Xen. *Mem.* iv. 2.

19. ἄλλοι πάντες: a complete antithesis to *ἰδίᾳ*, taking the place of the more usual *δημοσίᾳ*. Socrates calls attention to the publicity of the places where he talks (cf. **17 c**) and to the opportunity of conversing with him offered to all alike.

XXII. *Why, then, do some young men like to spend much time with me? They enjoy listening to the examination of those who think themselves to be wise, though they are not. But if I have*

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33 c

χρόνον διατρίβοντες; ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι· πᾶσαν c
ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον, ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὒσι δ' οὔ· ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγώ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ, ὥπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὁτιοῦν προσέταξε πράττειν.

ταῦτα, ὦ Ἀθηναῖοι, καὶ ἀληθῆ ἐστι καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρ- d
κα, χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτέ τι συνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἤθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφοὺς καὶ ἄλλους τοὺς προσήκοντας, εἴ περ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνῆσθαι [καὶ τιμωρεῖσθαι]. πάντως δὲ πάρεισιν αὐτῶν πολλοὶ ἐνταυθοῖ οὓς ἐγὼ ὁρῶ, πρῶτον μὲν Κρίτων οὑτοσί,

corrupted the youth, then some of these men, — or their friends, — on becoming older and wiser, and learning that the influence which they received from me was bad, ought to join in the accusation which Meletus brings.

2 f. διατρίβοντες, ἀκούοντες, ἐξεταζομένοις: in close relation with **χαίρουσι**. Cf. the construction of the participles in **23 c**. GMT. 881.

3. εἶπον κτλ.: the **ὅτι**-clause really answers **διὰ τί . . . διατρίβοντες**, but grammatically it is an appended explanation of **τὴν ἀλήθειαν**, and is governed by **εἶπον**.

6. ἐκ μαντείων: cf. **21 b.** — **ἐξ ἐνυπνίων**: cf. *Crito* **44 a**, *Phaedo* **60 e**.

9. ταῦτα: i.e. the statement of his relation to the young men of Athens.

11. χρῆν: the conclusion states an unfulfilled obligation. The protasis is elaborated in two parallel clauses, (1) **εἴτε ἔγνωσαν**, (2) **εἰ δὲ μὴ αὐτοὶ ἤθελον**. See on **εἴπερ κτλ. 27 d**. Instead of **εἴτε . . . εἴτε** we have **εἴτε . . . εἰ δέ** (like **οὔτε . . . οὐδέ**), which gives a certain independence to the second member. Hence this is treated as a condition by itself, and the leading protasis, **εἰ διαφθείρω**, is substantially repeated in **εἴπερ ἐπεπόνθεσαν**.

13. ἀναβαίνοντας: cf. **17 d, 31 c.**

15. τοὺς προσήκοντας: after the detailed enumeration this is introduced appositively, to sum up, and therefore the article is used.

18. ἐνταυθοῖ: construed with **πάρεισιν**, which denotes the result of

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33 e

ἐμὸς ἡλικιώτης καὶ δημότης, Κριτοβούλου τοῦδε πατήρ· e
ἔπειτα Λυσανίας ὁ Σφήττιος, Αἰσχίνου τοῦδε πατήρ· ἔτι Ἀντιφῶν ὁ Κηφισιεὺς οὑτοσί, Ἐπιγένους πατήρ· ἄλλοι τοίνυν οὗτοι ὧν οἱ ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασι, Νικόστρατος ὁ Θεοζοτίδου, ἀδελφὸς Θεοδότου, — καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν, ὥστ' οὐκ ἂν ἐκεῖνός γ' αὐτοῦ καταδεηθείη,

παριέναι, and which might be called here the perfect of παριέναι. Cf. καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις Xen. *An.* i. 2. 2.

19. Κριτοβούλου: although his father Crito modestly declares (*Euthyd.* **271 b**) that he is thin (σκληφρός) in comparison with his exquisite playmate Clinias (cousin of Alcibiades), Critobulus was famous for his beauty. See Xen. *Symp.* iv. 12 ff. He was one of Socrates's most constant companions. The *Oeconomicus* of Xenophon is a conversation between Socrates and Critobulus. The affection between Socrates and Crito is best shown by the pains taken by the former in furthering Critobulus's education. In the *Memorabilia* (i. 3. 8 ff.), Socrates indirectly reproves Critobulus by a conversation in his presence held with Xenophon. The same lesson he reënforces (ii. 6, esp. 31 and 32). That it was needed appears from the impetuous character shown by Critobulus in Xenophon's *Symposium*. Cf. iii. 7, τί γὰρ σύ, ἔφη, ὦ Κριτόβουλε, ἐπὶ τίνι μέγιστον φρονεῖς (*of what are you proudest?*); ἐπὶ κάλλει, ἔφη. That Critobulus perplexed his father is shown in *Euthyd.* **306 d**, where, speaking of his sons, Crito says: Κριτόβουλος δ' ἤδη ἡλικίαν ἔχει (*is getting on*) καὶ δεῖταί τινος ὅστις αὐτὸν ὀνήσει.

20. Αἰσχίνου: like Plato, Xenophon, and Antisthenes, Aeschines (surnamed ὁ Σωκρατικός) carefully wrote down the sayings of Socrates after the master's death. Three dialogues preserved among the writings of Plato have been attributed to Aeschines the Socratic. The *Eryxias* possibly is by him, but hardly either the *Axiochus* or the treatise περὶ ἀρετῆς. Aeschines was unpractical, if we can trust the amusing account given by Lysias (Frg. 1) of his attempt to establish, with borrowed money, a τέχνη μυρεψική (*salve-shop*). His failure in this venture may have led him to visit Syracuse, where, according to Lucian (*Parasit.* 32), he won the favor of Dionysius.

21. Ἐπιγένους: the same whom Socrates saw νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα (Xen. *Mem.* iii. 12), and reproached for not doing his duty to himself and to his country by taking rational exercise. — **τοίνυν**: marks a transition. The fathers of some have been named, now Socrates passes to the case of brothers.

24. ἐκεῖνός γε: *he at least*, i.e. ὁ ἐκεῖ = ὁ ἐν Ἅιδου, **Θεόδοτος**, named last, but the more remote. — **αὐτοῦ**: **Νικόστρατος**, of whom he is speaking. His brother being dead, Nicostratus will give an unbiased opinion. — **καταδεηθείη**: sc. not to accuse Socrates.

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33 e

— καὶ Παράλιος ὅδε ὁ Δημοδόκου οὗ ἦν Θεάγης ἀδελφός· ὅδε δ' Ἀδείμαντος ὁ Ἀρίστωνος οὗ ἀδελφὸς οὑτοσὶ Πλά- 34
των, καὶ Αἰαντόδωρος οὗ Ἀπολλόδωρος ὅδ' ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν παράσχεσθω, ἐγὼ παραχωρῶ, καὶ λεγέτω, εἴ τι ἔχει τοιοῦτον. ἀλλὰ τούτου πᾶν τοὐναντίον εὑρήσετε, ὦ ἄνδρες, — πάντας ἐμοὶ βοηθεῖν ἑτοίμους τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι b

25. Θεάγης: this brother of Paralius is known through *Rep.* vi. **496 b**, where Plato uses the now proverbial expression, *ὁ τοῦ Θεάγους χαλινός*, *the bridle of Theages*, i.e. ill health. Such was the providential restraint which made Theages, in spite of political temptations, faithful to philosophy; otherwise, like Demodocus, his father, he would have gone into politics. Demodocus is one of the speakers in the *Theages*, a dialogue attributed to Plato, but now regarded as spurious.

26. Ἀδείμαντος: son of Aristo and brother of Plato and of Glauco (Xen. *Mem.* iii. 6. 1); both of Plato's brothers were friends of Socrates. Glauco and Adimantus are introduced in the *Republic*, as the chief actors, after Socrates.

27. Ἀπολλόδωρος: surnamed *ὁ μανικός* because of his excitability. Cf. *Symp.* **173 d**. This is nowhere better shown than in the *Phaedo*, **117 d**, where he gives way to uncontrollable grief as soon as Socrates drinks the fatal hemlock. In the *Symposium*, **172 c**, he describes with almost religious fervor his first association with Socrates. In the *Ἀπολογία Σωκράτους* (28), attributed to Xenophon, he is mentioned as *ἐπιθυμήτης μὲν ἰσχυρῶς αὐτοῦ (Σωκράτους)*, *ἄλλως δ' εὐήθης* (*a simpleton*). Of the persons here mentioned, Nicostratus, Theodotus, Paralius, and Aeantodorus are not elsewhere mentioned by Plato; of the eleven named as certainly present at the trial (there is doubt about Epigenes) only four (or five with Epigenes), Apollodorus, Crito, Critobulus, and Aeschines, are named as present at the death of Socrates.

30. ἐγὼ παραχωρῶ: parenthetical. Cf. *παραχωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς* Aeschi. iii. 165. Socrates offers to Meletus the opportunity to present such evidence, and to use part of the time allotted to him, — but the offer was futile on every account. No formal evidence could be introduced at the trial that was not presented at the preliminary hearing.

34. μέν: the *μέν*-clause is subordinate. Cf. **34 c**, **28 e**. — **γάρ**: "this fact proves innocence, *for* how can you account for this?"

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34 c

τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες· οἱ δ' ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον, ὅτι συνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δ' ἀληθεύοντι;

XXIII. Εἶεν δή, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ' ἂν ἀπολογεῖσθαι, σχεδόν ἐστι ταῦτα καὶ ἄλλα ἴσως τοιαῦτα. τάχα δ' ἄν τις ὑμῶν ἀγανακτήσειεν ἀναμνησθεὶς ἑαυτοῦ, εἰ [redacted] μὲν καὶ ἐλάττω τουτουὶ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ ἱκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία θ' αὑτοῦ ἀναβιβασάμενος, ἵνα ὅτι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δ' οὐδὲν ἄρα τούτων

35. λόγον ἔχοιεν: cf. **31 b.**—They might not like to acknowledge that they had been corrupted.

36. οἱ τούτων προσήκοντες: this participle, like ἄρχων and συνάρχων, by usage has become substantially a noun. The poets apparently were the first to use participles in this way. Cf. ὄντων τοῖς τεκοῦσι Aesch. *Pers.* 245, ὁ ἐκείνου τεκών Eur. *El.* 335. The participial use and the use as a noun subsisted side by side.

37. ἀλλ' ἤ: cf. **20 d.**

XXIII–XXIV. Peroration. Instead of making the usual personal appeal to the judges' feelings, Socrates dilates on the lack of dignity, the injustice, and the impiety of making such an appeal.

XXIII. *I have said all that I care to say in reply to the charges against me. I will not do what is customary, and close my defense with an appeal for pity and mercy. Such an appeal would not be for my honor or for that of the city. I have the reputation of surpassing the other Athenians at least in some respects, and the best of the citizens ought not to be womanish. The court, too, should not favor those who bring forward their children in order to excite pity, and thus introduce a pitiable spectacle.*

1. εἶεν δή: marks the close of the argument.

3. ἀναμνησθεὶς ἑαυτοῦ: i.e. remembering how he himself had striven to arouse the sympathy and pity of his judges. In so large a court were doubtless many δικασταί who had been defendants. — **ὁ μὲν κτλ.**: here again the μέν-clause is subordinate in importance. Cf. **33 b, 35 a.**

4. ἐλάττω ἀγῶνα: the μέγιστος ἀγών was the one involving a man's franchise and his life. Cf. παιδία γὰρ παραστήσεται καὶ κλαήσει καὶ τούτοις αὐτὸν ἐξαιτήσεται Dem. xxi. 99, and οἶδα τοίνυν ὅτι τὰ παιδία ἔχων ὀδυρεῖται (*the defendant will bring his children and burst into lamentations*) καὶ πολλοὺς λόγους καὶ ταπεινοὺς ἐρεῖ, δακρύων καὶ ὡς ἐλεινότατον ποιῶν αὐτόν ib. 186.

6. ἐλεηθείη: *awaken pity.*

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34 c

ποιήσω, καὶ ταῦτα κινδυνεύων, ὡς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' οὖν τις ταῦτα ἐννοήσας αὐθαδέστερον ἂν πρός με σχοίη, καὶ ὀργισθεὶς αὐτοῖς τούτοις θεῖτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δή τις ὑμῶν οὕτως ἔχει, — οὐκ ἀξιῶ μὲν γὰρ ἔγωγε· εἰ δ' οὖν, — ἐπιεικῆ ἴν μοι δοκῶ πρὸς τοῦτον λέγειν λέγ[illegible] ὅτι "Ἐμοί, ὦ ἄριστε, εἰσὶν μέν πού τινες καὶ οἰκεῖοι· καὶ γὰρ [illegible]ὐτο αὐτὸ τὸ τοῦ Ὁμήρου, οὐδ' ἐγὼ 'ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρ[illegible]' πέφυκα, ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκεῖοί μοί εἰσι καὶ υἱεῖς, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἷς μὲν μειράκιον ἤδη, δύο δὲ παιδία· ἀλλ' ὅμως οὐδένα αὐτῶν δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι." τί δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος, ὦ ἄνδρες Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμάζων, ἀλλ' εἰ μὲν θαρραλέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς δ' οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλῃ τῇ πόλει οὔ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ

8. ὡς ἂν δόξαιμι: of course Socrates himself is far from believing that the risk he runs is desperate.

9. οὖν: marks the resumption of the thought of l. 3. — **αὐθαδέστερον σχοίη**: *might be too easily offended*, more literally represented by *more (than otherwise) self-willed*. The *δικασταί* might be too proud to submit to even tacit criticism of their own conduct in like cases.

10. αὐτοῖς τούτοις: causal. — **ὀργῆς**: the state of mind which results from *ὀργισθείς*.

11. γάρ: "(I say *if*), for, though I do not expect it of you, yet (making the supposition) *if* it should be so."

12. εἰ δ' οὖν: resumptive.

13. καὶ οἰκεῖοι: "I am not alone in the world; I too have relatives."

14. τοῦτο αὐτὸ τὸ τοῦ Ὁμήρου: this idiom (with the genitive of the proper name) is common in quotations. No verb is expressed, and the quotation is in apposition with *τοῦτο* etc. Cf. *Symp.* **221 b.** — The reference is to *οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης* Hom. *τ* 163, — an old proverb used by Penelope in questioning the disguised Odysseus.

15 f. καί, καί: not correlative. The first *καί* means *also*, while the second introduces a particular case under *οἰκεῖοι* — *yes, and sons.*

16. τρεῖς: appositively, *three of them.* See Introduction § 16.

17. οὐδένα: the negative applies to both the participle and *δεήσομαι*.

20. εἰ μὲν θαρραλέως ἔχω κτλ.: *whether I can look death in the face or not.* Grammatical consistency would require that *ἀλλά* should be followed by a participle, but the construction is shifted. Cf. *ἐδόκει* **21 e.**

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35 b τηλικόνδε ὄντα καὶ τοῦτο τοὔνομα ἔχοντα, εἴτ' οὖν ἀληθὲς
εἴτ' οὖν ψεῦδος· ἀλλ' οὖν δεδογμένον γ' ἐστὶ τὸ Σωκράτη
25 διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων. εἰ οὖν ὑμῶν οἱ δο- 35
κοῦντες διαφέρειν εἴτε σοφίᾳ εἴτ' ἀνδρείᾳ εἴτ' ἄλλῃ ἥτινιοῦν
ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη· οἷουσπερ ἐγὼ πολ-
λάκις ἑώρακά τινας, ὅταν κρίνωνται, δοκοῦντας μέν τι εἶναι,
θαυμάσια δ' ἐργαζομένους, ὡς δεινόν τι οἰομένους πείσεσθαι
30 εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων ἐσομένων, ἂν ὑμεῖς αὐτοὺς
μὴ ἀποκτείνητε· οἳ ἐμοὶ δοκοῦσιν αἰσχύνην τῇ πόλει περι-
άπτειν, ὥστ' ἄν τινα καὶ τῶν ξένων ὑπολαβεῖν ὅτι οἱ διαφέ- b
ροντες Ἀθηναίων εἰς ἀρετήν, οὓς αὐτοὶ ἑαυτῶν ἔν τε ταῖς
ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν, οὗτοι γυναικῶν
35 οὐδὲν διαφέρουσι. ταῦτα γάρ, ὦ ἄνδρες Ἀθηναῖοι, οὔθ' ἡμᾶς
χρὴ ποιεῖν τοὺς δοκοῦντας καὶ ὁτιοῦν εἶναι, οὔτ' ἂν ἡμεῖς
ποιῶμεν ὑμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι

23. **τοῦτο τοὔνομα**: cf. **23 a.**

24. **ψεῦδος**: used as the contrary of the adjective *ἀληθές*. — **ἀλλ' οὖν κτλ.**: *however that may be, people have come to believe.* — **τό**: indicates that what follows is quoted.

25. **ὑμῶν**: partitive with *οἱ δοκοῦντες*. — **οἱ δοκοῦντες**: here Socrates may have had Pericles in mind, if Plutarch's gossip is truth. Cf. *Ἀσπασίαν μὲν οὖν ἐξητήσατο, πολλὰ πάνυ παρὰ τὴν δίκην, ὡς Αἰσχίνης φησίν, ἀφεὶς ὑπὲρ αὐτῆς δάκρυα καὶ δεηθεὶς τῶν δικαστῶν Pericl.* 32. 3, *he begged Aspasia off, though Aeschines says it was by a flagrant disregard of justice, by weeping for her and beseeching the jurymen.*

27. **τοιοῦτοι**: i.e. such as are described in **34 c**, and below.

30. **ἀθανάτων ἐσομένων**: the subject of this genitive absolute is the same as that of *ἀποθανοῦνται*. This is not the regular construction, for usually the genitive absolute expresses a subordinate limitation, and clearness demands an independent subject. Here, and in many cases where it introduces an independent idea, it depends on the leading clause for its subject. Cf. *καὶ οὐκ ἔφασαν λέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων* Xen. *An.* i. 4. 12. — For the thought, cf. *ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε | ἀλεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε | ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην* Hom. M 322.

33. **ἐν ταῖς ἀρχαῖς**: i.e. in bestowing offices.

34. **οὗτοι**: a pointed reiteration.

35. **ἡμᾶς**: i.e. defendants.

36. **δοκοῦντας κτλ.**: cf. l. 28.

37. **ὑμᾶς**: i.e. the *δικασταί*.

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35 b

πολὺ μᾶλλον καταψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἢ τοῦ ἡσυχίαν ἄγοντος.

XXIV. χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, c ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὀμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὔκουν χρὴ οὔθ' ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν οὐθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν εὐσεβοῖεν. μὴ οὖν ἀξιοῦτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, ἃ μήθ' ἡγοῦμαι καλὰ εἶναι μήτε δίκαια μήθ' ὅσια, ἄλλως τε μέντοι νὴ Δία [πάντως] καὶ d

39. **εἰσάγοντος**: a word borrowed from the theatre.

XXIV. *But, reputation aside, it is not just that the accused should ask for pity. The court sits to dispense justice, not to award favors. If I should urge you to acquit me contrary to your oath, I should show that I do not believe the gods to exist and punish perjurers. But I believe in the gods, and am ready to leave the decision of my case to them and my judges.*

1. **χωρὶς δὲ τῆς δόξης** κτλ.: after the unseemly practice has been condemned by reference to τὸ καλόν (δόξα), it is found inconsistent also with τὸ δίκαιον, and this is conclusive against it. The second οὐδέ (with ἀποφεύγειν) is merely the correlative of the first; in the positive form of statement, καί would be used.

3. **διδάσκειν καὶ πείθειν**: perhaps the full idea would be, διδάσκειν καὶ διδάσκοντα πείθειν.

4. **ἐπὶ τῷ καταχαρίζεσθαι**: this explains ἐπὶ τούτῳ. For ἐπί, cf. ἐπὶ διαβολῇ **20 e**, ἐπὶ παρακελεύσει **36 d**. Notice the implication of κατά in composition, and cf. καταδεηθείη **33 e**.

5. **ὀμώμοκεν**: part of the oath taken by the δικασταί was ψηφιοῦμαι κατὰ τοὺς νόμους . . . καὶ οὔτε χάριτος ἕνεκ' οὔτ' ἔχθρας . . . καὶ ἀκροάσομαι τοῦ τε κατηγόρου καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν. The orators often refer to this oath. **οὐ** is used, not μή, in keeping the form of the oath in indirect discourse.

7. **ἐθίζεσθαι**: *allow yourselves to be habituated.*

8. **ἡμῶν**: includes both the speaker and the court, referred to above by ἡμᾶς and ὑμᾶς respectively.

9. **ἃ μήθ' ἡγοῦμαι**: notice the order. Socrates adds μήθ' ὅσια last because he remembers the ἐπιορκεῖν above.

10. **ἄλλως . . . καί**: the hyperbaton (H. 1062) consists in interrupting the familiar phrase ἄλλως τε καί, in

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ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουί· σαφῶς γὰρ ἄν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην ὀμωμοκότας θεοὺς ἂν διδάσκοιμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροίην ἂν ἐμαυτοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς οὐδεὶς τῶν ἐμῶν κατηγόρων, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ κρῖναι περὶ ἐμοῦ ὅπῃ μέλλει ἐμοί τ' ἄριστα εἶναι καὶ ὑμῖν.

XXV. Τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἄλλα τέ μοι πολλὰ συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγο-

order to make room for *μέντοι νὴ Δία*, after which *ἄλλως* is forgotten and *πάντως* is brought in with *καί*.

12. πείθοιμι κτλ.: this gives in brief Socrates's objection to the practice of appeals for pity and mercy. — **θεοὺς εἶναι**: widely separated, giving great emphasis to both. This arrangement of words is intended to arrest the attention and thus prevent their meaning from being slighted. Here, of course, Socrates refers to Meletus's charge of atheism, **24 b, 26 c.**

16. ἐπιτρέπω: Socrates concludes his plea with words of submission.

XXV–XXVIII. Now that Socrates has been convicted what penalty is to be imposed? For a *γραφὴ ἀσεβείας* no definite penalty was prescribed by the law, but it was to be determined in each case by the court (Introd. § 56). — Since Chapter XXIV the judges have voted, and declared Socrates guilty, by a vote of 281 to 220; and Meletus has spoken, proposing and urging a sentence of death.

XXV. *I was prepared for the decision against me. Indeed I thought the majority would be much larger. A change of thirty votes would have given me acquittal. Clearly, then, if Anytus and Lycon had not joined Meletus in the prosecution, he would have failed.*

1. τὸ μὴ ἀγανακτεῖν: the infinitive with the article is placed at the beginning of the clause, and amounts to an accusative of specification, instead of being construed with *συμβάλλεται*. "Many things contribute toward my not grieving," i.e. prevent me from grieving; "the fact that I feel no disposition to be indignant results from many causes."

2. ὅτι μου κατεψηφίσασθε: a definition of *τούτῳ τῷ γεγονότι*.

3. καὶ . . . γέγονε: the important fact detaches itself from any connective like *ὅτι*. This is often the case in clauses connected with *τέ . . . καί*, *οὔτε . . . οὔτε*, *μέν . . . δέ*. Cf. *ὅμως δ' ἐδόκει* **21 e**, and *διαφθείρουσιν* **25 b.**

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36 a

νὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἑκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ᾠόμην ἔγωγ' οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολύ· νῦν δ', ὡς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπέφευγη ἄν. Μέλητον μὲν οὖν, ὡς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέφευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, κἂν ὤφλε χιλίας δραχμὰς οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων. b

XXVI. Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν· ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τί ἄξιός εἰμι παθεῖν ἢ ἀποτεῖσαι, ὅ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὧνπερ

5. οὕτω παρ' ὀλίγον: *so close*. οὕτω is separated from ὀλίγον by παρά, a case of apparent hyperbaton. See on ἄλλως τε κτλ. **35 d.** The combination παρ' ὀλίγον is treated as inseparable, because the whole of it is required to express the idea "a little beyond," i.e. *close*. The whole idea of *by a small majority* is qualified by οὕτω. The ὀλίγον was sixty-one votes. — The subject of ἔσεσθαι, of course, is to be supplied from τὸν γεγονότα ἀριθμόν.

6. εἰ τριάκοντα κτλ.: strictly speaking, thirty-one. Socrates probably reckoned roughly, as he heard the numbers, and said that thirty votes would have turned the scale.

8. ἀποπέφευγα: the argument (which Socrates could not have pressed seriously) is that Meletus alone could not have won 100 votes, since with two helpers he failed to get 300. His share of 281 votes would not be more than ninety-four!

11. τὸ πέμπτον μέρος: the accuser must convince at least one fifth of the judges, or pay 1000 drachmae, — a fine intended to discourage false and malicious accusations. The article is used here, since the reference is to a well-known fraction; and the accusative is used, since the whole fifth is needed.

XXVI. *Meletus proposes a sentence of death for me. What shall I propose? What do I deserve? I really deserve to be invited to dine in the Prytaneum, as a guest of the city.*

2. ὑμῖν: ethical dative. — **ἤ**: cf. **26 b.**

3. παθεῖν κτλ.: see Introduction § 57. — **ὅ τι μαθών**: strictly speaking, this is the indirect form of τί μαθών, which hardly differs from τί παθών. GMT. 839; H. 968 c. Both idioms ask with surprise for the reason of an act. They resemble two English ways of asking "why?" "what possessed (μαθών) you?" "what came over (παθών) you?"

4. ἀμελήσας: more fully explained below by ἐνταῦθα οὐκ ᾖα. For Socrates's

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36 d

οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ συνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστ' εἰς ταῦτ' ἰόντα σώζεσθαι, e
ἐνταῦθα μὲν οὐκ ἦα, οἷ ἐλθὼν μήθ' ὑμῖν μήτ' ἐμαυτῷ ἔμελλον
μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον [ἰὼν] εὐεργετεῖν
τὴν μεγίστην εὐεργεσίαν, ὡς ἐγώ φημι, ἐνταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μήτε τῶν ἑαυτοῦ
μηδενὸς ἐπιμελεῖσθαι, πρὶν ἑαυτοῦ ἐπιμεληθείη ὅπως ὡς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πόλεως πρὶν
αὐτῆς τῆς πόλεως, τῶν τ' ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον
ἐπιμελεῖσθαι· τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὤν; ἀγαθόν d
τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γ' ἀγαθὸν τοιοῦτον, ὅ τι ἂν πρέποι ἐμοί.

neglect of his private interests, cf. **31 b**; for his abstention from public life, cf. **31 c**. — **ὥνπερ οἱ πολλοί**: sc. *ἐπιμελοῦνται* from *ἀμελήσας*. — Socrates excuses himself for not taking part with the democracy against the Thirty.

6. ἄλλων ἀρχῶν κτλ.: *ἀρχῶν* κτλ. are in apposition with *τῶν ἄλλων*. — Socrates means to include all performances which bring a citizen into public life; he talks of responsible public offices as on a par with irresponsible participation in public affairs. Of course *στρατηγία* is a public office, and among the most important; but *δημηγορία* is not so, even in the case of the *ῥήτορες*.

10. ἐπὶ δὲ τὸ ἰδίᾳ κτλ.: *but to benefiting privately individuals*. This is strictly the completion of the thought introduced by *ἀλλ' ἀμελήσας*, which, though *ἐνταῦθα μὲν οὐκ ἦα* furnishes its verb, still requires a positive expression to explain *οὐχ ἡσυχίαν ἦγον*. **ἐνταῦθα**, as is often the case with *οὗτος*, is resumptive, and restates *ἐπὶ τὸ ἰδίᾳ ἕκαστον* κτλ.

11. ἐπιχειρῶν: explains *εὐεργετεῖν*.

12. μὴ πρότερον κτλ.: cf. **30 a b**.

13. μηδενός: neuter. — **πρὶν ἐπιμεληθείη**: *πρίν* takes the optative on the principle of *oratio obliqua*, since the tense of the leading verb (*ἦα*) is secondary.

15. τῶν τ' ἄλλων: not a third specification in line with *μήτε . . . μήτε*, but connected with the whole *μὴ πρότερον . . . πόλεως*. — **κατὰ τὸν αὐτὸν τρόπον**: repeats *ἐκ παραλλήλου* the thought conveyed by *οὕτω*, which points back to *μὴ πρότερον . . . πρίν*, i.e. so that what was essential might not be neglected in favor of what is unessential.

16. τί οὖν κτλ.: a return to the question asked above, with omission of what does not suit the new connection. "What recompense should be given?"

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36 d

τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτῃ, δεομένῳ ἄγειν σχολὴν
20 ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει; οὐκ ἔσθ' ὅ τι μᾶλλον, ὦ
ἄνδρες Ἀθηναῖοι, πρέπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν
πρυτανείῳ σιτεῖσθαι, πολύ γε μᾶλλον ἢ εἴ τις ὑμῶν ἵππῳ ἢ
συνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπίασιν. ὁ μὲν γὰρ ὑμᾶς
ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δ' εἶναι· καὶ ὁ μὲν τρο- e
25 φῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ
δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ 37
σιτήσεως.

XXVII. ἴσως οὖν ὑμῖν [καὶ ταυτὶ] λέγων παραπλησίως
δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως,

19. ἀνδρὶ πένητι εὐεργέτῃ: *a poor man who has well served the state.* He is poor, and therefore needs the *σίτησις*, and he deserves this, because he is a *εὐεργέτης*.

20. ἐπί: cf. 35 c. — **μᾶλλον πρέπει οὕτως**: with colloquial freedom Socrates combines two idioms *οὐκ ἔσθ' ὅ τι μᾶλλον πρέπει ἤ* and *ὅ τι πρέπει οὕτως ὡς*.

22. ἐν πρυτανείῳ σιτεῖσθαι: those entertained by the state (1) were invited once, or (2) were maintained permanently. Socrates is speaking of (2), i.e. *maintenance in the prytaneum.* The nine archons dined in the *θεσμοθέσιον*, the prytanes in the rotunda or *θόλος*, but the public guests had plain fare in the prytaneum. Some of these guests attained the distinction by winning victories in the national games; others received it on account of their forefathers' services to the state, e.g. the oldest living descendants of Harmodius and of Aristogeiton were thus honored. — **ἵππῳ** κτλ.: since a victory in the great pan-Hellenic festivals was glorious for the country from which the victor came, he received on his return the greatest honors, and even substantial rewards.

24. εὐδαίμονας κτλ.: according to Thucydides (vi. 16), Alcibiades claimed that his appearance at the Olympian games in the time of the Peloponnesian War (420 B.C.) with seven four-horse chariots to compete for prizes, — and winning the first, second, and fourth prizes, — made a great impression on the other Greeks, and convinced them that the power of Athens was not, as they thought, nearly exhausted by the war.

25. οὐδὲν δεῖται: only rich men could afford to compete in such contests, since horses in Greece were not kept and used for menial labor, but were "the delight of proud luxury."

XXVII. *Some may think that I have spoken thus in a self-willed spirit of bravado. Not at all. Being convinced that I have wronged no one else, I am not disposed to wrong myself. As for living in prison or in exile, — I might*

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37 c ἀπαυθαδιζόμενος. τὸ δ' οὐκ ἔστιν, ὦ Ἀθηναῖοι, τοιοῦτον, ἀλλὰ τοιόνδε μᾶλλον· πέπεισμαι ἐγὼ ἑκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγμεθα· ἐπεί, ὡς ἐγῷμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν, ἀλλὰ πολλάς, ἐπείσθητε ἄν· νῦν δ' οὐ b ῥᾴδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμένος δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτὸν γ' ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτός, ὡς ἄξιός εἰμί του κακοῦ, καὶ τιμήσεσθαι τοιούτου τινὸς ἐμαυτῷ. τί δείσας; ἦ μὴ πάθω τοῦτο οὗ Μέλητός μοι τιμᾶται, ὃ φημὶ οὐκ εἰδέναι οὔτ' εἰ ἀγαθὸν οὔτ' εἰ κακόν ἐστιν; ἀντὶ τούτου δὴ ἕλωμαι, ὧν εὖ οἶδ' ὅτι κακῶν ὄντων, τούτου τιμησάμενος; πότερον δεσμοῦ; καὶ τί με c δεῖ ζῆν ἐν δεσμωτηρίῳ, δουλεύοντα τῇ ἀεὶ καθισταμένῃ ἀρχῇ, τοῖς Ἑνδεκα; ἀλλὰ χρημάτων, καὶ δεδέσθαι ἕως ἂν ἐκτείσω;

as well submit to the sentence proposed by Meletus.

3. ἀπαυθαδιζόμενος: explains παραπλησίως κτλ. — For the facts, cf. **34 d.** — **τὸ δέ**: ὁ δέ, οἱ δέ, τὸ δέ are used without a preceding μέν when they introduce some person or topic in contrast to what has just been dwelt upon, here περὶ τοῦ οἴκτου κτλ. For a different use of τὸ δέ, cf. τὸ δὲ κινδυνεύει **23 a.**

4. ἑκὼν εἶναι: with subject of ἀδικεῖν. — **μηδένα**: object of ἀδικεῖν. Cf. l. 10.

5. ὀλίγον: i.e. only a short time.

6. ὡς ἐγῷμαι: belongs to the principal clause.

7. ὥσπερ καὶ ἄλλοις: for instance the Lacedaemonians.

9. χρόνῳ ὀλίγῳ: cf. **19 a.**

10. πεπεισμένος: resumes l. 4. — **ἀδικήσειν**: for the future cf. GMT. 113.

13. φημί: cf. **28 e–30 b.**

14. ἕλωμαι ὧν . . . ὄντων: a remarkable construction, arising from ἕλωμαί τι τούτων ἃ εὖ οἶδα κακὰ ὄντα, by the assimilation of τούτων ἄ to ὧν and of κακὰ ὄντα to κακῶν ὄντων, and the insertion of ὅτι after οἶδα. εὖ οἶδ' ὅτι and οἶδ' ὅτι occur frequently (in parenthesis) where ὅτι is superfluous. Cf. δῆλον ὅτι *Crito* **53 a.** — ἕλωμαι is subjunctive of deliberation.

15. τούτου κτλ.: a part (τι) of ὧν, *by proposing a penalty of that.*

16. δουλεύοντα: as a man in prison, who ceases to be his own master. — **ἀεί**: the eleven were chosen annually.

17. τοῖς Ἑνδεκα: cf. οἱ ἄρχοντες **39 e.** — **ἀλλὰ χρημάτων**: a negative answer to the preceding rhetorical question is here implied; otherwise ἤ might equally well have been used. The second ἀλλά introduces an objection, which answers the question

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37 c

ἀλλὰ ταὐτόν μοί ἐστιν ὅπερ νυνδὴ ἔλεγον· οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω. ἀλλὰ δὴ φυγῆς τιμήσωμαι; ἴσως γὰρ ἄν μοι τούτου τιμήσαιτε. πολλὴ μεντἄν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγιστός εἰμι ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἷοί τ' ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι γεγό- d
νασι καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆ-
νναι· ἄλλοι δ' ἄρα αὐτὰς οἴσουσι ῥᾳδίως; πολλοῦ γε δεῖ, ὦ Ἀθηναῖοι. καλὸς οὖν ἄν μοι ὁ βίος εἴη ἐξελθόντι τηλικῷδε ἀν-
θρώπῳ ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ
ζῆν. εὖ γὰρ οἶδ' ὅτι, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσον-
ται οἱ νέοι ὥσπερ ἐνθάδε· κἂν μὲν τούτους ἀπελαύνω, οὗτοι
ἐμὲ αὐτοὶ ἐξελῶσι πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ
ἀπελαύνω, οἱ τούτων πατέρες τε καὶ οἰκεῖοι δι' αὐτοὺς τούτους e

immediately preceding it. — **καὶ δεδέσθαι κτλ.**: *to remain in prison.*—Punishment by long imprisonment was rare at Athens, but occasionally a man was kept in prison for failure to pay a fine (cf. Ant. v. 63).

18. ταὐτόν: i.e. this proposition amounts to the other, — perpetual imprisonment.

19. ἐκτείσω: for the future with relative, to denote purpose, see GMT. 565, H. 911.

21. εἰ . . . εἰμί: cf. **30 b, 25 b.**

22. ὅτι ὑμεῖς μέν: *that (while) you, my fellow-citizens, proved unable to bear my company.* After this we look for something like this, "others will prove still less able to bear it." But instead, we find a question with **ἆρα**, *will others then*, etc., answered by **πολλοῦ γε δεῖ**. The dependence of the whole upon **ὅτι** is forgotten, because of the intervening detailed statement.

23. βαρύτεραι: feminine because **τὰς ἐμὰς διατριβάς** is the more important idea, **τοὺς λόγους** being incidentally added by way of explanation.

26. ὁ βίος: the article as here used has something of its original demonstrative force; accordingly **ἐξελθόντι . . . ζῆν** is appended as if to a demonstrative pronoun, *that would be a fine life for me, — to be banished at my time of life, and wander from city to city.* — Manifestly ironical. — Notice that **ἐξέρχεσθαι** means *go into exile*; **φεύγειν**, *live in exile*; and **κατιέναι**, *come back from exile.* — **τηλικῷδε ἀνθρώπῳ**: the common idiom would be **τηλικῷδε ὄντι.** But cf. **τηλικοίδε ἄνδρες** *Crito* **49 a.**

31. δι' αὐτοὺς τούτους: the involuntary cause in contrast to **οὗτοι αὐτοί.** Since Socrates attracts the young men, he will be considered a corrupter of youth in other cities also, and will be banished on their account.

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38 b

XXVIII. ἴσως οὖν ἄν τις εἴποι· "Σιγῶν δὲ καὶ ἡσυχίαν ἄγων, ὦ Σώκρατες, οὐχ οἷός τ' ἔσει ἡμῖν ἐξελθὼν ζῆν;" τουτὶ δή ἐστι πάντων χαλεπώτατον πεῖσαί τινας ὑμῶν. ἐάν τε γὰρ λέγω ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἔστι καὶ διὰ τοῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευόμενῳ· ἐάν τ' αὖ 38
λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὂν ἀνθρώπῳ τοῦτο, ἑκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δ' ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ, — ταῦτα δ' ἔτι ἧττον πείσεσθέ μοι λέγοντι. τὰ δ' ἔχει μὲν οὕτως ὡς ἐγώ φημι, ὦ ἄνδρες, πείθειν δ' οὐ ῥᾴδιον. καὶ ἐγὼ ἅμ' οὐκ εἴθισμαι ἐμαυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα b

XXVIII. *I cannot change the order of my life. I am ready, however, to pay as large a fine as my means allow; this would not injure me. And I might pay a mina of silver. But Plato and others urge me to propose a fine of 30 minae, and they — responsible men — will be my sureties for the payment.*

2. ἡμῖν: ethical dative. — **ἐξελθὼν ζῆν**: *to live on in exile.* This forms a unit to which *σιγῶν* and *ἡσυχίαν ἄγων* are added by way of indicating the manner of life he will lead. The meaning of *ἡσυχίαν ἄγων* is plain from **36 b.** It is the opposite of *πολυπραγμονῶν*. If Socrates would so live, he would be unmolested at Thebes or at Corinth. — **τουτὶ δή**: *that is the thing of which*, viz. that I cannot be silent.

3. χαλεπώτατον: two reasons follow in the form of a dilemma, — *ἐάν τε* (3) and *ἐάν τε* (5). — **πεῖσαι**: explanatory infinitive. — **τινάς**: Socrates probably means most of the Athenians.

6. καὶ τυγχάνει μέγιστον ἀγαθόν: to speak of virtue and seek truth is not duty only; it is the highest good and gives the greatest pleasure.

9. ἀνεξέταστος: in which case a man examines neither himself nor others, that is, his life is unthinking. Verbal adjectives in *-τος*, especially with *α-* privative, occur with both an active and a passive sense. Here the active meaning substantially includes the passive in so far as it involves self-examination (*καὶ ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος*).

10. ταῦτα δέ: this is the apodosis to *ἐάν τ' αὖ λέγω*, with a shift of construction. — **τὰ δέ**: cf. *τὸ δέ* **37 a.**

12 f. εἰ μὲν γὰρ ἦν κτλ.: *γάρ* is related to the thought which lies unuttered in the previous explanation, — "not from love of money do I refuse to make a proposition." The apodosis includes *ὅσα ἔμελλον κτλ.* Cf. *ὃς ἔμελλεν* **20 a.**

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38 b

ἔμελλον ἐκτείσειν· οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δὲ — οὐ γὰρ ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτεῖσαι τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτεῖσαι ὑμῖν μνᾶν ἀργυρίου· τοσοῦτου οὖν τιμῶμαι.

Πλάτων δ' ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσί με τριάκοντα μνῶν τιμήσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου, ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι, ἀξιόχρεῳ.

XXIX. Οὐ πολλοῦ γ' ἕνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, c ὄνομα ἕξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λοιδορεῖν, ὡς "Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν·" φήσουσι γὰρ

14. νῦν δέ, οὐ γάρ: *but as it is* (I cannot propose a fine), *for money I have none*. The connection is similar to ἀλλὰ γάρ (**19 d, 20 c**), where the unexpressed thought alluded to by γάρ is easily supplied. Doubtless this was indicated here by a shrug of the shoulders or some other gesture.

17. μνᾶν ἀργυρίου: about seventeen dollars. This is certainly small compared with the fines of fifty talents ($50,000) imposed in other cases, e.g. upon Miltiades, Pericles, Timotheus, and Demosthenes.

20. αὐτοὶ δ' ἐγγυᾶσθαι: sc. *φασίν*, to be supplied from *κελεύουσι* (cf. *δεῖν* **28 e**). Their surety would relieve Socrates from imprisonment.

Here ends Socrates's *ἀντιτίμησις*, which was followed by the final vote of the court determining the penalty. The majority was much larger than before, — 360 to 141. With this the case ends. Socrates has only to be led away to prison.

In the address that follows, Socrates is entirely out of order. He takes advantage of a slight delay to say his last words both to those who had voted for his condemnation and to those who had voted for his acquittal.

XXIX. *You Athenians have not gained much by putting me to death. You have gained only a brief respite by doing a great wrong. I should soon have died in the natural course of events. I might have been acquitted, if I had been ready to fawn upon you, and to say what you like to hear. But I am satisfied with the decision.*

2. ὄνομα κτλ.: cf. *τὸ ὄνομα καὶ τὴν διαβολήν* **20 d**. — **ὑπό**: as if with *ὀνομασθήσεσθε* and *αἰτιασθήσεσθε*. See on *πεπόνθατε* **17 a**, *φύγοιμι* **19 c**. Some periphrasis like *ὄνομα ἕξετε κτλ.* was often preferred by the Greeks to their somewhat cumbrous future passive. — **λοιδορεῖν**: Athens was not popular in Greece, and many were ready to criticise her.

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38 e

δὴ σοφὸν εἶναι, εἰ καὶ μὴ εἰμί, οἱ βουλόμενοι ὑμῖν ὀνειδίζειν. εἰ οὖν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου, θανάτου δ' ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους θάνατον. d

λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τούτους. ἴσως με οἴεσθε, ὦ ἄνδρες, ἀπορίᾳ λόγων ἐαλωκέναι τοιούτων, οἷς ἂν ὑμᾶς ἔπεισα, εἰ ᾤμην δεῖν ἄπαντα ποιεῖν καὶ λέγειν ὥστ' ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορίᾳ μὲν ἐάλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οἷ(ἂ)ν ὑμῖν ἥδιστα ἦν ἀκούειν, θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιοῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγώ φημι· οἷα e δὴ καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότ' ᾠήθην δεῖν ἕνεκα τοῦ κινδύνου πρᾶξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον αἱροῦμαι ὧδ' ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ

5. **εἰ οὖν**: resumes l. 1.

6. **ὅτι πόρρω κτλ.**: explains *ἡλικίαν*. — **πόρρω τοῦ βίου**: *far on in life*. The genitive is local, not ablatival.

7. **θανάτου δ' ἐγγύς**: *and near unto death*. The contrast introduced by *δέ* is often so slight that *but* overtranslates it; it here marks the contrast with *βίου*, with which *μέν* might have been used.

13. **τόλμης**: in its worst sense, like the Latin audacia. Cf. *ἐάν τις τολμᾷ* **39 a**, below, and *Crito* **53 e**.

15. **θρηνοῦντος κτλ.**: a development of the idea in *τοιαῦτα, οἷ' ἂν κτλ.* Here is a transition from the accusative of the thing heard (*θρήνους καὶ ὀδυρμούς*) to the genitive of the person heard. — The thought refers to **34 c**. — Cf. also *Gorg.* **522 d**, where (evidently with reference to the point here made) Plato puts the following words into Socrates's mouth: *εἰ δὲ κολακικῆς ῥητορικῆς* (*rhetorical flattery*) *ἐνδεὶς τελευτήσην ἔγωγε, εὖ οἶδα ὅτι ῥᾳδίως ἴδοις ἂν με φέροντα τὸν θάνατον.*

17. **τότε**: i.e. at the time of his defense.

20. **ὧδ' ἀπολογησάμενος**: *in this way*, etc., i.e. after such a defense. **οὕτως** above means *as I have*, and that idea is vividly repeated by **ὧδε**. Thus its contrast with *ἐκείνως* (sc. *ἀπολογησάμενος*) is made all the more striking. — **τεθνάναι**: because of the contrast with *ζῆν*. Cf. *τεθνάναι* **30 c**.

21. **οὔτε, οὔτε κτλ.**: a double set of disjunctives in a single sentence.

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39 a

τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. 39
καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τό
γ' ἀποθανεῖν ἄν τις ἐκφύγοι καὶ ὅπλα ἀφεὶς καὶ ἐφ' ἱκετείαν
τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ πολλαί εἰσιν
(ἐν ἑκάστοις τοῖς κινδύνοις) ὥστε διαφεύγειν θάνατον, ἐάν τις
τολμᾷ πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπόν,
ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονη-
ρίαν· θᾶττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἅτε βραδὺς b
ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἑάλων, οἱ δ' ἐμοὶ
κατήγοροι ἅτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττονος, τῆς
κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην
ὀφλών, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὦφληκότες μοχθηρίαν καὶ
ἀδικίαν. καὶ ἐγώ τε τῷ τιμήματι ἐμμένω καὶ οὗτοι. ταῦτα μέν
που ἴσως οὕτω καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.

XXX. (τὸ δὲ δὴ μετὰ τοῦτο) ἐπιθυμῶ ὑμῖν χρησμῳδῆσαι,

22. **μηχανᾶσθαι**: cf. **28 b.**

27. **μὴ . . . ᾖ**: substituted rhetorically for a statement of fact. Cf. *μὴ σκέμματα ᾖ Crito* **48 c.** For the idea of fearing implied, see GMT. 265; H. 867.

28. **ἀλλὰ πολὺ** κτλ.: fully expressed we should have *ἀλλὰ μὴ πολὺ χαλεπώτερον ᾖ πονηρίαν ἐκφυγεῖν.*

29. **θᾶττον θανάτου θεῖ**: *flies faster than death*, to preserve the alliteration, which here, as often, is picturesque. — For the thought, cf. *Henry V* iv. 1, "Now, if these men have defeated the law and outrun native punishment, though they can outstrip men, they have no wings to fly from God." — **καὶ νῦν**: introduces a particular instance of the general remark.

32. **θανάτου δίκην ὀφλών**: with *ὀφλισκάνειν*, whether used technically (as a law term) or colloquially, the crime or the penalty is named either (1) in the accusative or (2) in the genitive with or without *δίκην*.

33. **ἀληθείας**: contrasted with *ὑμῶν*.

34. **καὶ ἐγὼ** κτλ.: i.e. they will escape their punishment just as little as I escape mine. The *καί* before *ἔδει* makes a climax: "it may well be that all this had to come just so, and I have no fault to find with it."

35. **σχεῖν**: cf. *ἔσχετε* **19 a.**

XXX. *You Athenians who have voted for my condemnation think that you will be freed henceforth from my reproaches. But others will arise to reproach you. The only honorable and effectual way to escape reproach, is by leading an upright life.*

1. **τὸ μετὰ τοῦτο**: adverbial, like *τὸ πρῶτον, τὸ νῦν,* κτλ. — **χρησμῳδῆσαι**: The Greek oracles were ordinarily in verse. Cf. *χρησμῳδός* **22 c.**

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39 d

ὦ καταψηφισάμενοί μου. καὶ γάρ εἰμι ἤδη ἐνταῦθα, ἐν ᾧ μάλιστ' ἄνθρωποι χρησμῳδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ, ὦ ἄνδρες, οἳ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἥξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νὴ Δία ἢ οἵαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἰργάσασθε οἰόμενοι ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δ' ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγώ φημι. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δ' οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροί d εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀπο-

3. **ἄνθρωποι χρησμῳδοῦσιν** κτλ.: Socrates has in mind such instances as Homer II 852 f., where Patroclus as he dies prophesies truly to Hector, *οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη | ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή*, and X 358 ff., where Hector's last words foretell the killing of Achilles by Paris and Phoebus Apollo. Cf. Verg. *Aen.* x. 739, —

Ille autem expirans: Non me, quicumque es, inulto,
Victor, nec longum laetabere; te quoque fata
Prospectant paria, atque eadem mox arva tenebis.

Cf. also Xen. *Cyr.* viii. 7. 21, *ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε* (at the hour of death) *δήπου θειοτάτη καταφαίνεται καὶ τότε τι τῶν μελλόντων προορᾷ· τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται.* The same idea is found in many literatures. The dying patriarch Jacob "called unto his sons, and said, 'Gather yourselves together that I may tell you that which shall befall you in the last days.'" *Genesis* xlix. 1. Cf. Brunhild in the song of Siegfried (Edda), —

I prithee, Gunther, sit thee here by me,
For death is near and bids me prophesy.

See also John of Gaunt's dying speech, *Richard II* ii. 1, —

Methinks I am a prophet new inspired,
And thus expiring do foretell of him:
His rash fierce blaze of riot cannot last,
For violent fires soon burn out themselves.

4. **ἀπεκτόνατε**: sc. by their verdict, and by the penalty which they voted.

6. **οἵαν ἐμὲ ἀπεκτόνατε**: equivalent to "than the death which you have voted for me," "the sentence which you have imposed." This is after the analogy of *τιμωρίαν τιμωρεῖσθαί τινα*, without some reminiscence of which it would hardly occur to any one to say *θάνατον* or *τιμωρίαν ἐμὲ ἀπεκτόνατε*. **ἀπεκτόνατε** is substituted, as more vivid and concrete, for the expected *τετιμώρησθε*. Similarly we have *μάχην νικᾶν* or *ἡττᾶσθαι* as more specific equivalents of *μάχην μάχεσθαι*. — **νῦν**: expresses reality. This use of *νῦν* is akin to its very frequent use in contrast to a supposition contrary to fact (cf. **38 b**), but here it is connected with a false notion of what will come to pass, in contrast with the truth as foretold by Socrates.

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κτείνοντες ἀνθρώπους ἐπισχήσειν τοῦ ὀνειδίζειν τινὰ ὑμῖν 39 d
ὅτι οὐκ ὀρθῶς ζῆτε, οὐκ ὀρθῶς διανοεῖσθε. οὐ γὰρ ἔσθ' αὕτη
ἡ ἀπαλλαγὴ οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ
καλλίστη καὶ ῥᾴστη, μὴ τοὺς ἄλλους κολούειν, ἀλλ' ἑαυτὸν
παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν
ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

XXXI. Τοῖς δ' ἀποψηφισαμένοις ἡδέως ἂν διαλεχθείην e
ὑπὲρ τοῦ γεγονότος τουτουὶ πράγματος, ἐν ᾧ οἱ ἄρχοντες
ἀσχολίαν ἄγουσι καὶ οὔπω ἔρχομαι οἷ ἐλθόντα με δεῖ τεθνά-
ναι. ἀλλά μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον·
οὐδὲν γὰρ κωλύει διαμυθολογῆσαι πρὸς ἀλλήλους ἕως ἔξ-
εστιν· ὑμῖν γὰρ ὡς φίλοις οὖσιν ἐπιδεῖξαι ἐθέλω τὸ νυνί μοι 40
συμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί, —
ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοίην, — θαυμάσιόν

13. ἔσθ' αὕτη: the position of ἔστι near οὐ at the beginning of the clause justifies the accent.

17. μαντευσάμενος κτλ.: the main thought is in the participle, though *I take my leave* is in place at the close.

XXXI–XXXIII. Socrates now addresses the judges who voted for his acquittal.

XXXI. *To you who voted for my acquittal, I should like to show the meaning of what has happened. Death must be a good thing for me. In nothing connected with this case has my inward monitor checked or opposed my act or word, yet it surely would have done so if I had not been about to act for my best good.*

2. ὑπέρ: here equals περί. Socrates speaks *about* what has befallen him, which he looks upon as for the best since it is the will of Divine Providence.

3. ἀσχολίαν ἄγουσι: the officials were occupied with preparing the formal record of the judgment and the warrant for the death of Socrates.

4. ἀλλά: used frequently, for the sake of vivacity, before the imperative or subjunctive of command. Cf. ἀλλ' ἐμοὶ κτλ. *Crito* 45 a.

5. οὐδὲν γὰρ κωλύει κτλ.: indicates the calm self-possession of Socrates, contrasted with the ordinary attitude of those under sentence of death. — διαμυθολογῆσαι: more familiar than διαλέγεσθαι. Thus Socrates prepares to open his heart upon matters which only those who care for him need hear. Cf. *Phaedo* 61 e.

7. τί νοεῖ: Socrates always sought the inner meaning of an event.

8. ὑμᾶς κτλ.: here, for the first time Socrates calls his hearers *judges*; until now he has addressed them simply as Athenian citizens.

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40 c
τι γέγονεν. (ἡ γὰρ εἰωθυία μοι μαντικὴ) ἡ τοῦ δαιμονίου ἐν
10 μὲν (τῷ πρόσθεν χρόνῳ παντὶ) πάνυ πυκνὴ ἀεὶ ἦν [καὶ] πάνυ
ἐπὶ σμικροῖς ἐναντιουμένη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν·
νυνὶ δὲ συμβέβηκέ μοι, ἅπερ ὁρᾶτε καὶ αὐτοί, ταυτὶ ἅ γε
δὴ οἰηθείη ἄν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι, ἐμοὶ
δ' οὔτ' ἐξιόντι ἕωθεν οἴκοθεν ἠναντιώθη τὸ τοῦ θεοῦ σημεῖον, b
15 οὔθ' ἡνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν
τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν· καίτοι ἐν ἄλλοις λόγοις
πολλαχοῦ δή με ἐπέσχε λέγοντα μεταξύ· νῦν δ' οὐδαμοῦ
περὶ ταύτην τὴν πρᾶξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ
ἠναντίωταί μοι. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν
20 ἐρῶ· κινδυνεύει γάρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν γεγο-
νέναι, καὶ [οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν ὅσοι
οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου c
γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἠναντιώθη ἄν μοι τὸ εἰωθὸς
σημεῖον, εἰ μή τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

9. γάρ: introduces not the single statement but the combination of statements. The *θαυμάσιόν τι* is that *now*, when Socrates has *such a fate* before him, the voice is silent, *while* previously, etc.—**ἡ τοῦ δαιμονίου**: cf. **31 d.**

10. πάνυ ἐπὶ σμικροῖς: see on *οὕτω παρ' ὀλίγον* **36 a.**

13. οἰηθείη, νομίζεται: change of voice and of mood,—from possibility to actuality,—*νομίζεται* being almost a correction of *οἰηθείη*.

14. ἐξιόντι κτλ: Socrates did not suffer the indignity of a technical "arrest," but was simply summoned to appear before the court. If he had chosen to leave the court-room at the close of the first division of his speech (**35 d**), without waiting for the verdict, probably no officer of the law would have been authorized to detain him.

18. ταύτην τὴν πρᾶξιν: the trial, including everything that led up to it.

19. ἠναντίωται: *ἠναντιώθη* was used above. Here the whole is included.—**ὑπολαμβάνω**: not subjunctive, since there is no question of doubt. The question is only a vivid fashion of speech, of which Plato is fond.

21. ἡμεῖς: to be connected immediately with *ὅσοι*, *all we*,—even though strictly Socrates was not included in this number. The first person gives a courteous color to the whole. In English we might use a partitive expression, *all of us*.

24. ἔμελλον: refers definitely to past time but still contains the idea of continued action.

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40 c

XXXII. ἐννοήσωμεν δὲ καὶ τῇδε ὡς πολλὴ ἐλπίς ἐστιν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνάναι· ἢ γὰρ οἷον μηδὲν εἶναι μηδ' αἴσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολή τις τυγχάνει οὖσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μηδεμία αἴσθησίς ἐστιν, ἀλλ' οἷον d ὕπνος ἐπειδάν τις καθεύδων μηδ' ὄναρ μηδὲν ὁρᾷ, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξά-

Chapters XXXII and XXXIII are translated by Cicero, *Tusculan Disputations* i. 41.

XXXII. *But a general argument may be presented to show that death is a good: Death is either unending sleep, or it is a departure of the soul to a new home, where it will meet with the just and honored men of old,— with Minos and Rhadamanthys, with Orpheus and Homer. I in particular shall find pleasure in comparing my experiences with those of Palamedes and Telamonian Ajax, who also died because of an unjust judgment, and in questioning Agamemnon and Odysseus. In either case, then, death is a blessing.*

1. τῇδε: *the following.* After the argument based upon the silence of his inner voice, Socrates considers the question upon its merits.

2. αὐτό: i.e. what has befallen Socrates. — τεθνάναι: subject.

3. οἷον μηδὲν εἶναι: without definitely expressed subject (cf. οἷον ἀποδημῆσαι in e below), — *to be dead is as to be nothing*, i.e. its nature is such that a man when dead is nothing.

4. τὸν τεθνεῶτα: the subject of ἔχειν, which is an afterthought; not of εἶναι. — κατὰ τὰ λεγόμενα: Socrates associates his idea of the life hereafter with stories and traditions whose early stages are represented by Homer's utterances about the Ἠλύσιον πεδίον and Hesiod's account of the μακάρων νῆσοι. The later poets, e.g. Pindar, continued what Homer and Hesiod began. And Pindar incorporates into his descriptions of life after death Orphic and Pythagorean accounts of metempsychosis. Here and in the *Phaedo* (70 c–72 a) Socrates appeals to a παλαιὸς λόγος. — τυγχάνει οὖσα: the subject is τεθνάναι, but the gender of the participle is attracted to that of the predicate, μεταβολή.

5. τῇ ψυχῇ: dative of interest. — τοῦ τόπου: limiting genitive with μεταβολὴ καὶ μετοίκησις. Of these, the latter repeats the former in more specific form. — τοῦ ἐνθένδε: cf. τοὺς ἐκ τῆς ναυμαχίας 32 b.

6. καὶ εἴτε κτλ.: takes up in detail ἢ γὰρ οἷον κτλ. of l. 3. The second alternative is introduced by εἰ δ' αὖ l. 18. — οἷον ὕπνος: cf. καὶ τῷ ἡδύμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε | νήγρετος ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς Hom. ν 79 f.

8. κέρδος: not ἀγαθόν, because Socrates does not consider such a condition as in itself a good. — ἂν οἶμαι: ἄν

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41 a

μενον δέοι ταύτην τὴν νύκτα, ἐν ᾗ οὕτω κατέδαρθεν ὥστε
μηδ' ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ
βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεψά-
μενον εἰπεῖν πόσας ἄμεινον καὶ ἥδιον ἡμέρας καὶ νύκτας
ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν (μὴ
ὅτι) ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν e
εὑρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ
οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἔγωγε λέγω· καὶ γὰρ
(οὐδὲν πλείων) ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία
νύξ. εἰ δ' αὖ οἷον ἀποδημῆσαί ἐστιν ὁ θάνατος ἐνθένδε εἰς
ἄλλον τόπον, καὶ ἀληθῆ ἐστι (τὰ λεγόμενα) ὡς ἄρα ἐκεῖ εἰσιν
ἅπαντες οἱ τεθνεῶτες, τί μεῖζον ἀγαθὸν τούτου εἴη ἄν, ὦ
ἄνδρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἅιδου, ἀπαλ-
λαγεὶς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὑρήσει τοὺς 41
ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως

belongs to *εὑρεῖν*, and on account of the length of the protasis is repeated first with *οἶμαι* in l. 13, and again just before the infinitive; similarly *δέοι* is twice used in the protasis. See on *ἴσως τάχ' ἄν* 31 a. — *εἴ τινα ἐκλεξάμενον δέοι . . . εἰπεῖν, εὐαριθμήτους ἂν εὑρεῖν* κτλ. — **ἐκλεξάμενον καὶ ἀντιπαραθέντα σκεψάμενον**: the first two participles coupled by *καί* are subordinated to *σκεψάμενον*, just as this in turn is subordinated to *εἰπεῖν*. Cf. 21 e.

14. **μὴ ὅτι, ἀλλὰ** κτλ.: *not to speak of any one in private station, no, not the Great King*, etc. ἀλλά here introduces a climax. See H. 1035 a.

15. **αὐτόν**: this gives a final touch of emphasis to *βασιλέα*. Socrates here talks of the king of Persia in the strain which was common among Greeks in his day. Polus, in the *Gorgias* (470 e), is surprised because Socrates refuses to take it for granted that the king of Persia is happy.

16. **τοιοῦτον**: predicate to *θάνατος*. — **κέρδος λέγω**: sc. *αὐτόν*. — **καὶ γὰρ** κτλ.: *for thus the whole of time appears no more than a single night*, etc.

18. **εἰ δ' αὖ**: refers to l. 6.

19. **ἄρα**: *as they say*, marks this as the popular view.

22. **δικαστῶν**: predicate ablatival genitive.

23 f. **Μίνως** κτλ.: attracted from the accusative in apposition with *δικαστάς* to the construction of the relative clause. — According to ordinary Greek belief, a man's occupations after death were much the same as before. So Socrates assumes that Minos is a ruler and judge, and that he himself will continue his questionings.

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τε καὶ Ῥαδάμανθυς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι
25 ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἆρα
φαύλη ἂν εἴη ἡ ἀποδημία; ἢ αὖ Ὀρφεῖ συγγενέσθαι καὶ Μου-
σαίῳ καὶ Ἡσιόδῳ καὶ Ὁμήρῳ (ἐπὶ πόσῳ) ἄν τις δέξαιτ' ἂν
ὑμῶν; ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι, εἰ ταῦτά ἐστιν
ἀληθῆ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἴη ἡ διατριβὴ
30 αὐτόθι, ὁπότ' ἐντύχοιμι Παλαμήδει καὶ Αἴαντι τῷ Τελαμῶ- b
νος καὶ (εἴ τις ἄλλος) τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνη-
κεν. ἀντιπαραβάλλοντι τὰ ἐμαυτοῦ πάθη πρὸς τὰ ἐκείνων,
ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη. καὶ δὴ τὸ μέγιστον, τοὺς
ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν,
35 τίς αὐτῶν σοφός ἐστι καὶ τίς οἴεται μέν, ἔστι δ' οὔ. ἐπὶ
πόσῳ δ' ἄν τις, ὦ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ
Τροίαν ἄγοντα τὴν πολλὴν στρατιὰν ἢ Ὀδυσσέα ἢ Σίσυφον, c
ἢ ἄλλους μυρίους ἄν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς

25. ἐγένοντο: as aorist of *εἰμί*.

27. ἐπὶ πόσῳ κτλ.: i.e. how much would one give? — ἄν, ἄν: the repetition of *ἄν* has an effect comparable to the repeated negation. The first *ἄν* is connected with the most important word of the clause, while the second takes the place naturally belonging to *ἄν* in the sentence. Cf. **31 a.**

30. ὁπότε: *when* (*if at any time*) *I might meet.*

31. εἴ τις ἄλλος: i.e. whoever else.

32. ἀντιπαραβάλλοντι: asyndeton (H. 1039), which occurs not infrequently where, as here, a sentence is thrown in by way of explanation, virtually in apposition with the preceding. *μοί* is easily supplied from the preceding ἔμοιγε. The action would be *οὐκ ἀηδές*. — For the participle, cf. *Phaedo* **114 d**, and see GMT. 901.

33. οὐκ ἀηδές: repeats *θαυμαστή* l. 29. — καὶ δὴ τὸ μέγιστον: *and what after all is the greatest thing.* Then follows, in the form of an appositive clause, an explanation of the *μέγιστον*. The whole is equivalent to *τὸ μέγιστόν ἐστι τοῦτο, ἐξετάζοντα διάγειν* (with an indefinite personal subject). See on *οἷον μηδὲν εἶναι* **40 c.**

37. ἄγοντα: represents *ὃς ἦγε*. This use of the imperfect instead of the aorist is not uncommon where extreme accuracy is not aimed at.

38. μυρίους ἄν τις εἴποι: escapes from the grammatical construction, — a not uncommon irregularity. — οἷς διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν: when verbs governing different cases have the same object, the Greek idiom usually expresses the object once only, and then in the case governed by the nearest verb.

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41 d

ἐκεῖ διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν
40 εἴη εὐδαιμονίας! πάντως δὲ δήπου τούτου γ' ἕνεκα οἱ ἐκεῖ
ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ
ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν,
εἴ πέρ γε τὰ λεγόμενα ἀληθῆ.

XXXIII. ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπι-
δας εἶναι πρὸς τὸν θάνατον, καὶ ἕν τι τοῦτο διανοεῖσθαι ἀλη- d
θές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε
τελευτήσαντι, οὐδ' ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα·
5 οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλά μοι δῆλόν
ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων
βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψε τὸ

39. ἀμήχανον εὐδαιμονίας: *more blessed than tongue can tell.*

40. πάντως οὐ δήπου κτλ.: *in any event, I am sure that they put no man to death there*, etc. — **τούτου γ' ἕνεκα**: spoken humorously and with a thrust at those who voted for his death.

XXXIII. *All should have good heart as regards death, and believe that no ill befalls a good man, either while he lives or on his death. So I am not very angry with my accusers and those who voted for my death, — though they thought to injure me, and for this they are blameworthy. But if they will treat my sons as I have treated my fellow-citizens, and rebuke them if they take no care for virtue, I shall be satisfied.*

2. ἕν τι τοῦτο: *this one thing above all.* The position of τοῦτο, coming as it does after instead of before ἕν τι, is emphatic.

3. The same thought is expressed distinctly also in the *Republic* **613 a.** Cf. also *Phaedo* **58 e, 64 a.**

6. τεθνάναι καὶ ἀπηλλάχθαι: the perfect is used, because to speak of the completion of the change, i.e. *to be dead*, is the most forcible way of putting the idea. The second infinitive explains the first. πράγματα applies to the trouble and the unrest of a busy life.

7. βέλτιον ἦν: Socrates considers the whole complication of circumstances in which he is already involved, or in which he must, if he lives, sooner or later be involved. Deliverance from this he welcomes. — **διὰ τοῦτο κτλ.**: cf. **40 a c.** Socrates argued from the silence of τὸ δαιμόνιον that no evil was in store for him when he went before the court. This led him to conclude that his death could be no harm. On further consideration, he is confirmed in this, because death is never a harm. Applying this principle to his own actual circumstances, its truth becomes the more manifest, so that, finally, he can explain why the divine voice was silent. The Homeric

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41 d

σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγόρουν, ἀλλ' οἰόμενοι βλάπτειν· (τοῦτο αὐτοῖς ἄξιον μέμφεσθαι,) τοσόνδε μέντοι δέομαι e
αὐτῶν· τοὺς υἱεῖς μου ἐπειδὰν ἡβήσωσι τιμωρήσασθε, ὦ ἄνδρες, ταὐτὰ ταῦτα λυποῦντες ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὀνειδίζετε αὐτοῖς ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἴονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα ποιῆτε, δίκαια (πεπονθὼς) ἐγὼ ἔσομαι ὑφ' ὑμῶν, αὐτός τε καὶ 42
οἱ υἱεῖς.

ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δ' ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

Achilles in Hades is represented as holding a different view (λ 489 ff.), and Euripides makes Iphigenia say *κακῶς ζῆν κρεῖσσον ἢ καλῶς θανεῖν* (*Iph. Aul.* 1252).

10. βλάπτειν: used intransitively, without accusative of the person or of the thing, because the abstract idea of doing harm is alone required.

11. τοῦτο . . . ἄξιον μέμφεσθαι: *so far it is fair to blame them.* Cf. *τοῦτό μοι ἔδοξεν αὐτῶν* 17 b, *this . . . about them.* They deserve blame for their malicious intention. — **ἄξιον**: *it is fair.* — **τοσόνδε μέντοι**: "although they certainly are far from wishing me well, yet I ask so much as a favor," i.e. so little that they can well afford to grant it. Then follows an explanation of *τοσόνδε*.

12. ἡβήσωσι: for the aorist, see on *ἔσχετε* 19 a. Cf. Hes. *Op.* 132, *ἀλλ' ὅταν ἡβήσειε καὶ ἥβης μέτρον ἵκοιτο.*

15. ὀνειδίζετε: cf. *ὀνειδίζων* 30 e.

18. δίκαια πεπονθώς: *fairly treated*, to be understood in the light of Chapters XVIII and XXVI. Socrates deserves what is good, — but death is good. — **αὐτός τε κτλ.**: for *ἐγὼ αὐτὸς κτλ.* Cf. *Crito* 50 e.

20. ἀλλὰ γὰρ κτλ.: serves to close the speech, giving at the same time the reason for coming to an end.

22. πλὴν ἤ: cf. *ἀλλ' ἤ* 20 d.

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ΠΛΑΤΩΝΟΣ ΚΡΙΤΩΝ

ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ

St. 1, p. 43

43 b

I. ΣΩΚΡΑΤΗΣ. Τί τηνικάδε ἀφῖξαι, ὦ Κρίτων; ἢ οὐ πρῲ a ἔτι ἐστίν;

ΚΡΙΤΩΝ. Πάνυ μὲν οὖν.

ΣΩ. Πηνίκα μάλιστα;

ΚΡ. Ὄρθρος βαθύς.

ΣΩ. Θαυμάζω ὅπως ἠθέλησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακοῦσαι.

ΚΡ. Συνήθης ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ πολλάκις δεῦρο φοιτᾶν, καί τι καὶ εὐεργέτηται ὑπ' ἐμοῦ.

ΣΩ. Ἄρτι δὲ ἥκεις ἢ πάλαι;

ΚΡ. Ἐπιεικῶς πάλαι.

ΣΩ. Εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ σιγῇ παρα- b κάθησαι;

I. *Crito has come to Socrates's cell in the prison very early in the morning, and has wondered at the peaceful slumber of his friend. He brings the tidings that the festival boat, which has been at Delos, has reached Sunium on its return, and is expected to reach the harbor of Athens to-day, and so Socrates will die on the morrow.*

4. πηνίκα: in the prison, Socrates could have slight indication of the time of day.

5. ὄρθρος βαθύς: the expression means rather the end of night than the beginning of day. Cf. the time when the *Protagoras* begins (**310 a**), *τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι βαθέος ὄρθρου*. The description of young Hippocrates feeling his way through the dark to Socrates's bedside, in the same dialogue, shows that *ὄρθρος βαθύς* means *just before daybreak*. Cf. Xen. *An.* iv. 3. 8 ff., where Xenophon dreams a dream, *ἐπεὶ δὲ ὄρθρος ἦν . . . διηγεῖται . . . καὶ ὡς τάχιστα ἕως ὑπέφαινεν ἐθύοντο*. Here *ὄρθρος* means the dark before the dawn. Cf. also *τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον* St. Luke xxiv. 1.

9. τι: equivalent to *εὐεργεσίαν τινά* (a tip).

12. εἶτα: refers to *ἐπιεικῶς πάλαι* in a vein of slight wonder or perhaps of gentle reproof.

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43 b

ΚΡ. Οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐδ' ἂν αὐτὸς ἤθελον ἐν τοσαύτῃ τ' ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύδεις· καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς. καὶ πολλάκις μὲν δή σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ηὐδαιμόνισα (τοῦ τρόπου,) πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὡς ῥᾳδίως αὐτὴν καὶ πράως φέρεις.

ΣΩ. Καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἴη ἀγανακτεῖν τηλικοῦτον ὄντα, εἰ δεῖ ἤδη τελευτᾶν.

ΚΡ. Καὶ ἄλλοι, ὦ Σώκρατες, τηλικοῦτοι ἐν τοιαύταις συμ- c
φοραῖς ἁλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.

ΣΩ. Ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρῳ ἀφῖξαι;

ΚΡ. Ἀγγελίαν, ὦ Σώκρατες, φέρων — χαλεπὴν οὐ σοί, ὡς ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτηδείοις πᾶσιν καὶ χαλεπὴν καὶ βαρεῖαν, ἣν ἐγὼ ὡς ἐμοὶ δοκῶ (ἐν τοῖς βαρύ-τατ') ἂν ἐνέγκαιμι.

14. οὐ μὰ τὸν Δία: sc. *ἐπήγειρα*. — The answer to Socrates's question becomes categorical in *καὶ ἐπίτηδες κτλ.*

15. ἐν τοσαύτῃ τ' ἀγρυπνίᾳ κτλ.: sc. as I am. *τέ* is placed after *τοσαύτῃ*, since this belongs to both substantives. This position of *τέ* is very common after the article or a preposition.

17. ἤγειρον: the imperfect indicates the length of time that Crito sat by Socrates without waking him.

18. τοῦ τρόπου: genitive of cause. At the end of the sentence, a clause with *ὡς* (equivalent to *ὅτι οὕτω*) is introduced in place of the genitive.

21. πλημμελές: cf. *Ap.* **22 d** and *ἐμμελῶς Ap.* **20 c.**

22. τηλικοῦτον: cf. *τηλικόνδε* **34 e.**

25. τὸ μὴ οὐχὶ ἀγανακτεῖν: *ἐπιλύεται* is here qualified by *οὐδέν*, and is used in the sense of preventing. Hence the doubled negative.

29. καὶ χαλεπὴν καὶ βαρεῖαν: an effective and almost pathetic reiteration of the first *χαλεπήν*, — made all the stronger by the doubled *καί*. — **ἐν τοῖς βαρύτατ' ἂν ἐνέγκαιμι**: Herodotus, Thucydides, Plato, and later writers use *ἐν τοῖς*, *about*, idiomatically to limit the superlative. Originally in such an expression the participle was used, e.g. *ἐν τοῖς βαρέως φέρουσι κτλ.* Thus *ἐν τοῖς* becomes an adverb, which describes not absolute precedence but a general superiority.

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44 a

ΣΩ. Τίνα ταύτην; ἢ τὸ πλοῖον ἀφῖκται ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με; d

ΚΡ. Οὔτοι δὴ ἀφῖκται, ἀλλὰ δοκεῖ μέν μοι ἥξειν τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἥκοντές τινες ἀπὸ Σουνίου καὶ καταλι-
35 πόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων [τῶν ἀγγέλων] ὅτι ἥξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὔριον ἔσται, ὦ Σώκρατες, τὸν βίον σε τελευτᾶν.

II. ΣΩ. Ἀλλ', ὦ Κρίτων, τύχῃ ἀγαθῇ. εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ ἔστω. οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον.

ΚΡ. Πόθεν τοῦτο τεκμαίρει; 44

ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γάρ που ὑστεραίᾳ δεῖ με ἀποθνῄ-
5 σκειν ἢ ἂν ἔλθῃ τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἥξειν, ἀλλὰ τῆς ἑτέρας. τεκμαίρομαι δ' ἔκ τινος ἐνυπνίου ὃ ἑώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός· καὶ κινδυνεύεις
10 ἐν καιρῷ τινι οὐκ ἐγεῖραί με.

31. **τίνα ταύτην**: the construction of the previous clause is continued. Cf. *τοίαν σοφίαν ταύτην Ap.* **20** d. — **τὸ πλοῖον**: cf. *Phaedo* **58** a.

32. **τεθνάναι**: cf. *Ap.* **30** c fin.

33. **δοκεῖ μέν**: with no following *δέ*. In such cases the original affinity of *μέν* with *μήν* is usually apparent. Its meaning is *indeed, surely*.

36. **εἰς αὔριον**: construe with *τελευτᾶν*.

II. *Socrates does not think that the boat will arrive to-day, for a dream has intimated to him that he is to reach home on the third day.*

1. **ἀλλά**: introduces the cheerful hope of Socrates in vivid contrast to Crito's despondency.

4. **τῇ γάρ που** κτλ.: this is the first premise that follows the conclusion stated above in *οὐ μέντοι ἥξειν τήμερον*; the second is contained in the account of the dream.

6. **οἱ κύριοι**: i.e. *οἱ Ἕνδεκα*.

7. **τῆς ἐπιούσης ἡμέρας**: means the same as *τήμερον*, for Socrates is now thinking of the fact that day has not yet dawned. See on *ὄρθρος βαθύς* **43** a.

9. **ταύτης τῆς νυκτός**: temporal genitive, explaining *πρότερον*. The vision came after midnight, a circumstance of the greatest importance according to Moschus, *Idyll.* II. 2, *νυκτὸς ὅτε τρίτατον λάχος ἵσταται, ἐγγύθι δ' ἠώς . . . εὖτε καὶ ἀτρεκέων ποιμαίνεται*

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44 a

ΚΡ. Ἦν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν· "Ὦ Σώκρατες, b
'ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἱκοιο.'"

ΚΡ. Ἄτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.

ΣΩ. Ἐναργὲς μέν γε, ὦ Κρίτων.

III. ΚΡ. Λίαν γε, ὡς ἔοικεν. ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι· ὡς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐ μία συμφορά ἐστιν, ἀλλὰ χωρὶς μὲν τοῦ ἐστερῆσθαι τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μή ποτε εὑρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἳ ἐμὲ καὶ σὲ μὴ σαφῶς ἴσασιν, ὡς οἷός τ' ὢν σε σῴζειν, εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελῆσαι. c
καίτοι τίς ἂν αἰσχίων εἴη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὡς σὺ αὐτὸς οὐκ ἠθέλησας ἀπιέναι ἐνθένδε, ἡμῶν προθυμουμένων.

ΣΩ. Ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς τῶν πολ-

ἔθνος ὀνείρων. Cf. Hor. *Sat.* i. 10. 32 ff.—

Atque ego cum Graecos facerem, natus mare citra,
Versiculos, vetuit me tali voce Quirinus
Post medium noctem visus, cum somnia vera.

14. ἤματι κτλ.: quoted from Homer I 363, ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην, in which Achilles tells Odysseus that he expects to sail from Troy, and to reach his home in Phthia on the third day.

15. ἄτοπον κτλ.: sc. ἐστί, an exclamation which nearly approaches the form of a regular sentence. Cf. δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις Homer A 231.

III. *Crito not only mourns the loss of his best friend but also fears the shameful repute of not caring to use his money for his friend's safety, and he begs Socrates to escape from the prison.*

2. ἔτι καὶ νῦν: this gives a hint as to what Crito has planned. It is developed later. — **ὡς**: causal, *since*.

3. ἐστίν: more vivid and natural than ἔσται. — **ἐστερῆσθαι**: construed with χωρίς.

4. οὐδένα μή ποτε: equivalent to οὐ μή ποτέ τινα, and so here with the future indicative, *I certainly shall never*, etc. Cf. *Ap.* **28** b. GMT. 295; H. 1032.

5. ὡς οἷός τ' ὢν κτλ.: *many will think that though I was able to save you, I neglected you.* οἷός τ' ὢν σῴζειν represents οἷός τ' ἦν σῴζειν, *I might have saved you, if I had wished.*

7. ἢ δοκεῖν . . . φίλους: explains ταύτης.

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44 e
λῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, ὧν μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὕτω πεπρᾶχθαι ὥσπερ ἂν πραχθῇ.

15 ΚΡ. Ἀλλ' ὁρᾷς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ τῆς τῶν d
πολλῶν δόξης μέλειν. αὐτὰ δὲ δῆλα τὰ παρόντα νυνί, ὅτι οἷοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδόν, ἐάν τις ἐν αὐτοῖς διαβεβλημένος ᾖ.

20 ΣΩ. Εἰ γὰρ ὄφελον, ὦ Κρίτων, οἷοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἷοί τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχεν· νῦν δ' οὐδέτερα οἷοί τε· οὔτε γὰρ φρόνιμον οὔτ' ἄφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὅ τι ἂν τύχωσιν.

IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἐχέτω. τάδε δ', ὦ Σώκρα- e

13. ὥσπερ ἂν πράχθῃ: the aorist subjunctive is used with the force of the future perfect.

15. ὁρᾷς δή: Crito means to point at the case in hand. "The fact is that the many are really able, etc." Crito has profited little by what Socrates has said in the court-room. Cf. *Ap.* **30 d, 40 b.**

16. δῆλα κτλ: i.e. show clearly.

20. εἰ γὰρ ὄφελον κτλ.: a wish the object of which is not attained; and *ἵνα οἷοί τ' ἦσαν* expresses an unattained purpose depending on the preceding unfulfilled wish. SCG. 367; GMT. 333; H. 884.

21. ἐργάζεσθαι: serves as a repetition of *ἐξεργάζεσθαι* above. Such repetition of the simple verb is common. Cf. **49 c d.**

22. καλῶς κτλ: *indeed* (i.e. in this case) *it would be well.* — **νῦν δέ**: introduces the fact. Supply *ἐργάζεσθαι* here, and *ποιοῦντες* with *ὅ τι ἂν τύχωσιν*. In hypothetical and relative sentences, *τυγχάνειν* may be used without the participle, which is always suggested by the leading clause.

IV. *Perhaps Socrates hesitates to escape from prison because of his fear lest his friends should be brought into trouble for their connivance with his escape. But not very much money is required both to hire assistance for the escape, and to buy off the malicious accusers who might present themselves. Crito's means are sufficient, but if Socrates does not want to use these, Simmias has brought from Thebes enough for the purpose. Provision can be made easily, also, for a comfortable home for Socrates in Thessaly.*

1. ταῦτα κτλ.: Crito cannot stop to discuss this point, and so is ready to grant it. — A like clause is often used to mark a transition.

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τες, εἰπέ μοι· ἆρά γε μὴ ἐμοῦ προμηθεῖ καὶ τῶν ἄλλων ἐπιτηδείων, μή, ἐὰν σὺ ἐνθένδ' ἐξέλθῃς, οἱ συκοφάνται ἡμῖν πράγματα παρέχωσιν ὡς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἢ συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν; εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτό· ἡμεῖς γάρ που δίκαιοί ἐσμεν σώσαντές σε κινδυνεύειν τοῦτον τὸν κίνδυνον καὶ ἐὰν δέῃ ἔτι τούτου μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει. 44 e 45

ΣΩ. Καὶ ταῦτα προμηθοῦμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ πολὺ τἀργύριόν ἐστιν, ὃ θέλουσι λαβόντες τινὲς σῶσαί σε καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὁρᾷς τούτους τοὺς συκοφάντας ὡς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ' αὐτοὺς πολλοῦ ἀργυρίου; σοὶ δ' ὑπάρχει μὲν τὰ ἐμὰ χρήματα, — ὡς ἐγὼ οἶμαι, ἱκανά· b ἔπειτα καὶ εἴ τι ἐμοῦ κηδόμενος οὐκ οἴει δεῖν ἀναλίσκειν

2. ἆρά γε μή: like *μή* alone (*Ap.* **25 a**), *ἆρα μή* looks for a negative answer, but the connection may convey an insinuation that in spite of the expected denial the facts really would justify an affirmative answer. *You surely don't, though I imagine you do*, is Crito's meaning. — The *μή* which follows *προμηθεῖ* is obviously connected with the notion of anxiety in that verb. The same idea is again presented in *φοβεῖ* (*are fearful*) below. The subjunctive *παρέχωσιν* conveys an idea of action indefinitely continued, whereas *ἐξέλθῃς* and *ἀναγκασθῶμεν* denote simply the occurrence of the action.

9. ἀλλ' ἐμοὶ πείθου, μὴ . . . ποίει: *no, no! do as I say.* ἀλλά with the imperative introduces a demand or a request made in opposition to an expressed refusal, or to some unwillingness merely implied or feared. This vigorous request is reënforced by the negative *μὴ ποίει*, *do this and do not do that*. Cf. **46 a**.

12. μήτε: the second clause, which we miss here, appears below (b) in the resumptive statement *ὅπερ λέγω, μήτε κτλ.* — **φοβοῦ**: reiterates *φοβεῖ* above.

13. ὅ: object of *λαβόντες*.

14. τούτους: said with some contempt.

16. ὡς ἐγὼ οἶμαι: said with reference to the appositive *ἱκανά*.

17. οὐκ οἴει: Crito recollects what Socrates had said (**45 a**, in connection with **44 e**). See on *οὐ φήτε Ap.* **25 b**.

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45 d

τἀμά, ξένοι οὗτοι ἐνθάδ' ἕτοιμοι ἀναλίσκειν· εἰς δὲ καὶ κεκόμικεν ἐπ' αὐτὸ τοῦτο ἀργύριον ἱκανόν, Σιμμίας ὁ Θηβαῖος· ἕτοιμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβούμενος ἀποκάμῃς σαυτὸν σῶσαι, μήθ' ὃ ἔλεγες ἐν τῷ δικαστηρίῳ δυσχερές σοι γενέσθω, ὅτι οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῷο σαυτῷ. πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε· ἐὰν δὲ βούλῃ c εἰς Θετταλίαν ἰέναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι, οἵ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι παρέξονται ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.

V. ἔτι δ', ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι· καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι, ἅπερ ἂν καὶ οἱ ἐχθροί σου σπεύσαιέν τε καὶ ἔσπευσαν σὲ διαφθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς τοὺς σαυτοῦ ἔμοιγε δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχήσει d καταλιπών, καὶ τὸ σὸν μέρος, ὅ τι ἂν τύχωσι, τοῦτο πράξου-

18. **ξένοι οὗτοι**: cf. *ἄλλοι τοίνυν οὗτοι Ap.* 33 e. The pronoun calls up the *ξένοι* as present in Athens, and, for rhetorical purposes, within sight.

20. **Κέβης**: he also was from Thebes, and Cebes and Simmias play very important parts in the *Phaedo*. — **ἄλλοι πολλοὶ πάνυ**: the English idiom reverses the order.

21. **μήτε ταῦτα**: repeated from l. 12. — **ἀποκάμῃς σαυτὸν σῶσαι**: *get tired of trying*, etc. Here is no implication that Socrates has already tried to get away. Crito only hints that any other course is nothing short of cowardice.

22. **ὃ ἔλεγες**: cf. *Ap.* 37 c d.

23. **χρῷο**: the optative represents the subjunctive of doubt.

24. **ἄλλοσε**: for *ἄλλοθι*, which we expect after **πολλαχοῦ**, on account of **ὅποι**. This is attraction, or inverse assimilation. — The *μέν*-clause seems here less important than the *δέ*-clause.

V. *Crito urges that Socrates is not doing his duty either to himself or to his sons, in abandoning himself to his sentence. Having children, Socrates ought to care for them. The whole course of his case is likely to bring reproach as well as ill upon him and his friends.*

4. **σὲ διαφθεῖραι**: *σέ* is accented for emphasis and to disconnect it from *ἔσπευσαν*.

7. **ὅ τι ἂν τύχωσι**: sc. *πράττοντες*. Cf. 44 d. — **τοῦτο πράξουσιν**: cf. *εὖ, κακῶς*, and even *ἀγαθόν* (used adverbially) with *πράττειν* (*Ap.* 40 e).

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45 d

σιν· τεύξονται δ' ὡς τὸ εἰκὸς τοιούτων οἷάπερ εἴωθε γίγνεσθαι ἐν ταῖς ὀρφανίαις περὶ τοὺς ὀρφανούς. ἢ γὰρ οὐ χρὴ ποιεῖσθαι παῖδας, ἢ συνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα· σὺ δέ μοι δοκεῖς τὰ ῥᾳθυμότατα αἱρεῖσθαι· χρὴ δ', ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρεῖος ἕλοιτο, ταῦτα αἱρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὡς ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν e ἐπιτηδείων αἰσχύνομαι, μὴ δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον ὡς εἰσῆλθεν ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὡς ἐγένετο, καὶ τὸ τελευταῖον δὴ τουτὶ

9. ἢ γὰρ κτλ.: the *γάρ* is connected with an unexpressed reproof.

13. φάσκοντά γε δή: *particularly when one claims that he has*, etc. Cf. *ἄ γε δή Ap.* **40 a.**

15. μή: see on *ἆρα γε μή* **44 e.** The notion of fear is remotely implied. This construction is common in Plato. — **ἅπαν τὸ πρᾶγμα**: in three divisions, — the entry of the suit, the conduct of the case, and the neglect of the opportunity to escape.

16. ἀνανδρίᾳ τινὶ κτλ.: *some lack of manliness on our part.* Notice here the emphasis given to *τῇ ἡμετέρᾳ, for which we are responsible.* If Crito and the rest, by showing more energy, by using all possible influence against Meletus and his abettors, had carried the day, they would have been more genuinely *ἄνδρες* in Crito's sense. — **καὶ ἡ εἴσοδος; καὶ ὁ ἀγών**: in apposition with *ἅπαν τὸ πρᾶγμα τὸ περὶ σέ.* On the meaning of the technical terms, see Introduction § 50 f. — Precisely how the trial of Socrates could have been avoided except by his flight from Athens is not clear. A wholly untrustworthy tradition says that Anytus offered him terms of compromise. Socrates's friends might have brought pressure to bear on the prosecutors to let the charge fall, even if these could not be bought off. The state had no regular prosecutor. Probably abundant means were at hand for raising legal technicalities, and for securing thus an indefinite delay. All that Crito necessarily suggests, however, is that flight was open to Socrates. At Athens, as at Rome, the law allowed a man to go into voluntary exile.

17. εἰσῆλθεν: cf. *Ap.* **29 c.**

18. ὁ ἀγών: the management of the case, when it came to trial, — that Socrates did not properly conciliate his judges. — **τὸ τελευταῖον τουτί**: the scene of this act is laid in the prison. The expression at first is indefinite, — whether death or escape from death, but at last refers to the present opportunity to leave the prison by the connivance of some official.

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46 b

ὥσπερ κατάγελως τῆς πράξεως κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγέναι ἡμᾶς δοκεῖν, οἵτινές σε οὐχὶ ἐσώ- 46
σαμεν οὐδὲ σὺ σαυτόν, οἷόν τ' ὂν καὶ δυνατόν, εἴ τι καὶ μικρὸν ἡμῶν ὄφελος ἦν. ταῦτα οὖν, ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ αἰσχρὰ ᾖ σοί τε καὶ ἡμῖν. ἀλλὰ βουλεύου, μᾶλλον δ' οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιῤῥύσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι. εἰ δέ τι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἷόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. Ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία, b
εἰ μετά τινος ὀρθότητος εἴη· εἰ δὲ μή, ὅσῳ μείζων, τοσούτῳ

19. **κατάγελως**: in Crito's opinion, all who were involved made themselves a laughing-stock by their negligence and irresolution. In Crito's phraseology, the notion of acting a part on the stage before the Athenian public is prominent. — **κακίᾳ κτλ.**: in Crito's eyes this is the culmination of disgrace (connect with *τὸ τελευταῖον*) in a matter that has been disgracefully mismanaged. Here is a return to the leading thought and a departure from the regular grammatical sequence. The anacoluthon is most obvious in the repetition of *δοκεῖν* after *δόξῃ*.

20. **διαπεφευγέναι ἡμᾶς**: people will think that Socrates's friends allowed every opportunity, especially the possibility of escape, to pass unimproved. *ἡμᾶς* is the object.

21. **οὐδὲ σὺ σαυτόν**: sc. *ἔσωσας*. Crito hints at Socrates's part, then recurs to his own. The interjection of such a clause in a relative sentence is irregular, but not unnatural.

22. **ἅμα τῷ κακῷ**: equivalent to *οὐ μόνον κακά*, or the adverbial *πρός*, *besides*.

23. **ἀλλά**: cf. line 27, below, and *ἀλλ' ἐμοὶ πείθου* **45 a**.

25. **τῆς ἐπιούσης**: cf. **44 a**. Crito shows no faith in Socrates's dream as a prediction, but his plans had been made before he heard it.

26. **εἰ δέ τι περιμενοῦμεν**: this adverbial use of *τι* is developed out of the cognate accusative (kindred signification). Cf. the English idiom, "to delay somewhat (a bit)."

VI. "*Let us be sure that we are right, before we go ahead*," *Socrates says.* "*I am ready to obey that principle which seems best. Now were we right in saying that we should pay attention to some opinions, and not to others?*"

1. **ὦ Κρίτων**: note the "prepositive vocative." — **ἀξία**: sc. *ἐστίν*, in spite of the optative in the protasis.

2. **εἰ εἴη**: not *if it should be*, but *if it should prove to be*. Cf. *δεινὰ ἂν εἴην*

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46 b

χαλεπωτέρα. σκοπεῖσθαι οὖν χρὴ ἡμᾶς εἴτε ταῦτα πρακτέον εἴτε μή· ὡς ἐγὼ οὐ νῦν πρῶτον ἀλλὰ καὶ ἀεὶ τοιοῦτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ ὃς ἄν μοι λογιζομένῳ βέλτιστος φαίνηται. τοὺς δὲ λόγους οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδή μοι ἥδ' ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι φαίνονταί μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ οὔσπερ καὶ πρότερον· ὧν ἐὰν μὴ c
βελτίω ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἴσθι ὅτι οὐ μή σοι συγχωρήσω, οὐδ' ἂν πλείω τῶν νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὥσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριώτατα σκοποίμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον τὸν λόγον ἀναλάβοιμεν, ὃν σὺ λέγεις περὶ τῶν δοξῶν, πό-

εἰργασμένος *Ap.* **28 d.** For the present, Socrates does not decide whether Crito's zeal is right or wrong.

3. σκοπεῖσθαι: takes up the *βουλεύεσθαι*, for which Crito says there is no time.

4. οὐ νῦν κτλ.: Socrates maintains that "truth is truth to the end of reckoning." He has always held the view which he maintains now. For a collocation similar to this combination of *νῦν* and *ἀεί*, cf. **49 e.**

5. τῶν ἐμῶν: *τὰ ἐμά* includes all the faculties and functions both of body and of mind, but very likely *friends*, as well. Among these *λόγος* is included as his wisest counselor. Cf. *εἰς τί τῶν τοῦ ἀπειθοῦντος* **47 c** and *ὅ τί ποτ' ἐστὶ τῶν ἡμετέρων* **47 e.** — **πείθεσθαι**: for the infinitive with *οἷος*, cf. *Ap.* **31 a.**

8. σχεδόν τι: is used courteously, instead of some word like *ἀτεχνῶς* or *παντάπασι*. — **ὅμοιοι**: not very different in sense from *οἱ αὐτοί*, and to be understood in the light of what immediately follows. Cf. *καὶ πρότερον* **48 b.** "They seem like what they formerly were." Supply *οἷοί περ καὶ πρότερον* (from what follows) with *ὅμοιοι*.

11. πλείω μορμολύττηται: *μορμολύττεσθαι* has the double accusative like *βλάπτειν τινά τι*. Μορμώ was one of the fictitious terrors of the Greek nursery. — **τῶν παρόντων**: i.e. *ἢ τὰ παρόντα*.

12. δεσμοὺς καὶ θανάτους κτλ.: these are the usual punishments, to the harshest of which Socrates has been condemned. The plural is used to put an abstract idea vividly by a process of multiplication. Cf. the use of mortes, neces, and the common poetical use of *θάνατοι* to describe a violent and premature death.

14. πρῶτον μέν: the second point is taken up at **48 b.**

15. εἰ . . . ἀναλάβοιμεν: *I think, if we should begin by taking up your point,*

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47 a
τερον καλῶς ἐλέγετο ἑκάστοτε ἢ οὔ, ὅτι ταῖς μὲν δεῖ τῶν
δοξῶν προσέχειν τὸν νοῦν, ταῖς δ' οὔ· ἢ πρὶν μὲν ἐμὲ δεῖν d
ἀποθνῄσκειν καλῶς ἐλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο
ὅτι ἄλλως ἕνεκα λόγου ἐλέγετο, ἦν δὲ παιδιὰ καὶ φλυαρία ὡς
ἀληθῶς; ἐπιθυμῶ δ' ἔγωγ' ἐπισκέψασθαι, ὦ Κρίτων, κοινῇ
μετὰ σοῦ, εἴ τί μοι ἀλλοιότερος φανεῖται, ἐπειδὴ ὧδ' ἔχω, ἢ
ὁ αὐτός, καὶ ἐάσομεν χαίρειν ἢ πεισόμεθα αὐτῷ. ἐλέγετο δέ
πως ὡς ἐγῷμαι ἑκάστοτε ὧδ' ὑπὸ τῶν οἰομένων τι λέγειν,
ὥσπερ νυνδὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν ἃς οἱ ἄνθρωποι
δοξάζουσι δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μή. e
τοῦτο πρὸς θεῶν, ὦ Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι;
σὺ γὰρ ὅσα γε τἀνθρώπεια ἐκτὸς εἶ τοῦ μέλλειν ἀποθνῄ-
σκειν αὔριον, καὶ οὐκ ἄν σε παρακρούοι ἡ παροῦσα συμ- 47
φορά· σκόπει δή, οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ
πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μέν,
τὰς δ' οὔ; τί φῄς; ταῦτα οὐχὶ καλῶς λέγεται;

ΚΡ. Καλῶς.

etc. That is, such thorough consideration of Crito's point (ὃν σὺ λέγεις, **44 b**, **45 e**) involves considering the whole question *whether*, etc.

16. ἑκάστοτε: i.e. whenever they came to speak on this subject.

17. ἢ πρὶν μὲν κτλ.: with ἤ (an) a second question is superadded, which substantially forestalls the answer to the first. Cf. *Ap.* **26 b**. Cf. also **47 e**, below, and especially **50 e** and **51 a**, where we find ἦ πρὸς μὲν ἄρα σοὶ τὸν πατέρα . . . πρὸς δὲ τὴν πατρίδα ἄρα. — **δεῖν ἀποθνῄσκειν**: *was condemned to die.*

19. ἄλλως: explained by what follows. Cf. *Phaedo* **115 d**.

21. ὧδ' ἔχω: i.e. am in prison under condemnation of death.

23. τι λέγειν: the contradictory of οὐδὲν λέγειν. Cf. *Ap.* **30 b**. It means "to say something that can be depended upon, that amounts to something." Cf. τί δοκεῖ Λάχης λέγειν, ὦ Νικία; ἔοικε μέντοι λέγειν τι *Laches* **195 c**, to which Nicias humorously responds, καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἀληθές γε.

27. ὅσα: cf. ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα **54 d**. — Since Crito is not condemned to death, he should have the same view as before, or at least should be less biased than Socrates.

28. αὔριον: Socrates's dream is forgotten, or he is arguing from Crito's position (cf. **46 a**).

32. καλῶς: Crito's answers are brief. He cares for no discussion.

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47 a

ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μή;

ΚΡ. Ναί.

ΣΩ. Χρησταὶ δ' οὐχ αἱ τῶν φρονίμων, πονηραὶ δ' αἱ τῶν ἀφρόνων;

ΚΡ. Πῶς δ' οὔ;

VII. ΣΩ. Φέρε δή, πῶς αὖ τὰ τοιαῦτα ἐλέγετο; γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαίνῳ b καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἑνὸς μόνου ἐκείνου ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδοτρίβης ὤν;

ΚΡ. Ἑνὸς μόνου.

ΣΩ. Οὐκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἑνὸς ἐκείνου, ἀλλὰ μὴ τοὺς τῶν πολλῶν.

ΚΡ. Δῆλα δή.

ΣΩ. Ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδε-

VII. *If a man devotes himself to gymnastics, he must fear the blame and welcome the praise of the physician or the gymnastic trainer, and disregard the opinions of the masses, — or he will ruin his body. So in questions of what is just and honorable and good, a man must disregard the opinions of the masses, or he will ruin his soul.*

1. **πῶς αὖ ἐλέγετο**: the imperfect because the new question (**αὖ**) involves a matter which has already been discussed. — **τὰ τοιαῦτα**: refers to what follows. The definite instance given is only one of many possible illustrations of the kind. For further examples of the inductive method, cf. *Ap.* **25 b**. Cf. also *Laches* **184 c–185 b**, where the same example is elaborated to establish the same principle, that approval and instruction alike, if we are to heed them, should come from the one man who has made himself an authority, **ὁ μαθὼν καὶ ἐπιτηδεύσας**, while the praise and the blame of the many are to be neglected.

2. **τοῦτο πράττων**: a man who *makes this his work*, and hence is earnest about it, one who wishes to make an athlete of himself.

4. **ἰατρὸς ἢ παιδοτρίβης**: often coupled together as having special charge of bodily vigor and health. The **ἰατρός** was expected to cure disease; the **παιδοτρίβης** professed and was expected (*Gorg.* **452 b**) **καλούς τε καὶ ἰσχυροὺς ποιεῖν τοὺς ἀνθρώπους τὰ σώματα**, i.e. to prevent disease. Thus **ἡ γυμναστικὴ** had a higher aim than **ἡ ἰατρική**. — For the thought, cf. also *Ap.* **25 b**.

9. **καὶ ἐδεστέον γε**: **γέ** serves, where various points are enumerated, to mark a new departure; i.e. a fact different in kind from the preceding, and thus belonging to a new class.

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47 d
στέον γε καὶ ποτέον, ᾗ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ καὶ ἐπαΐοντι, μᾶλλον ἢ ᾗ σύμπασι τοῖς ἄλλοις.

ΚΡ. Ἔστι ταῦτα.

ΣΩ. Εἶεν. ἀπειθήσας δὲ τῷ ἑνὶ καὶ ἀτιμάσας αὐτοῦ τὴν c
δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν λόγους
καὶ μηδὲν ἐπαϊόντων, ἆρα οὐδὲν κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὔ;

ΣΩ. Τί δ' ἐστὶ τὸ κακὸν τοῦτο καὶ ποῖ τείνει καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα. τοῦτο γὰρ διόλλυσιν.

ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τἆλλα, ὦ Κρίτων, οὕτως, ἵνα μὴ πάντα διίωμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν ἡ βουλὴ ἡμῖν ἐστιν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἕπεσθαι, καὶ φοβεῖσθαι αὐτήν, ἢ τῇ τοῦ ἑνός, εἴ τίς d
ἐστιν ἐπαΐων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ σύμπαντας τοὺς ἄλλους; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δ' ἀδίκῳ ἀπώλλυτο. ἢ οὐδέν ἐστι τοῦτο;

ΚΡ. Οἶμαι ἔγωγε, ὦ Σώκρατες.

14. τοὺς λόγους: states collectively what has been subdivided into *δόξα, ψόγος, ἔπαινος*. — **πολλῶν . . . ἐπαϊόντων**: *of the masses, who have no special knowledge whatever*. — *καί* is explicative, as in the second line above.

17. εἰς τί κτλ.: cf. *τῶν ἐμῶν* **46 b.**

19. διόλλυσιν: sc. *ὁ ἀπειθῶν*.

21. καὶ δὴ καί: introducing the particular point for the sake of which the illustration has been made. Cf. *καὶ δὴ καί* **18 a.** Socrates has at last reached his goal; his point has been established by induction. Cf. **27 b.** — Notice the doubly chiastic arrangement,

δικαίων ≻ αἰσχρῶν ≻ ἀγαθῶν
ἀδίκων ≺ καλῶν ≺ κακῶν.

28. ἐγίγνετο, ἀπόλλυτο: i.e. *γίγνεσθαι, ἀπόλλυσθαι ἐλέγετο*, the so-called philosophical imperfect, which carries a statement of the admitted results of a previous discussion back to the well-remembered time when the facts stated were established in argument. "We saw that the soul is made better by justice." Cf. *ἀλλ' ἣν ἐκείνη γ'* (sc. *ἡ μουσική*) *ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι Rep.* **522 a**, *ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν* (sc. as we saw) *Rep.* **587 c.** See GMT. 40; SCG. 218.

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47 d

VIII. ΣΩ. Φέρε δή, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν, πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, ἆρα βιωτὸν ἡμῖν ἐστι διεφθαρμένου αὐτοῦ; ἔστι δέ που τοῦτο τὸ σῶμα· ἢ e
οὐχί;

ΚΡ. Ναί.

ΣΩ. Ἆρ' οὖν βιωτὸν ἡμῖν ἐστιν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ μετ' ἐκείνου ἄρα ἡμῖν βιωτὸν διεφθαρμένου, ᾧ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκεῖνο, ὅ τί ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἥ τ' ἀδικία καὶ ἡ δικαιοσύνη ἐστίν; 48

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ τιμιώτερον;

ΚΡ. Πολύ γε.

ΣΩ. Οὐκ ἄρα, ὦ βέλτιστε, πάνυ ἡμῖν οὕτω φροντιστέον,

VIII. *Life is not worth living if a man has a diseased body, and so a man must obey the directions of a physician, an expert, and not follow the opinions of the masses. Is life worth living with a diseased soul? Should a man heed the opinions of the masses as to what is right and honorable?*

3. πειθόμενοι μὴ κτλ.: by its position *μή* contradicts *τῇ . . . δόξῃ*, but not **πειθόμενοι**, and implies *ἀλλὰ τῇ τῶν μὴ ἐπαϊόντων δόξῃ*. The effect of writing *πειθόμενοι μή* instead of *μὴ πειθόμενοι* is to lay greater stress on both words, and the failure to say distinctly whose opinion it is which is obeyed leaves all the more stress on *μή*. — **ἆρα βιωτὸν** κτλ.: cf. *ἀνεξέταστος βίος Ap.* **38 a.**

10. ἀλλὰ . . . ἄρα: ironically opposed to the preceding negative statement, but at the same time expecting *no* for its answer. This last must be indicated by the tone in which the question is asked. — The argument is *a minore ad maius*.

11. ᾧ: with both verbs, though *ὀνινάναι* does not govern the dative. Cf. *οἷς . . . ἐξετάζειν Ap.* **41 c.** Even *λωβᾶσθαι* usually takes the accusative.

12. ὅ τί ποτ' ἐστί: it was not specified above (**d**), and consequently there is no reason for arguing about its name here.

17. οὐκ ἄρα οὕτω: here again Socrates takes the last step in a long induction.

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48 b

τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐπαΐων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς, καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. "Ἀλλὰ μὲν δή," φαίη γ' ἄν τις, "οἷοί τ' εἰσὶν ἡμᾶς οἱ πολλοὶ ἀποκτεινύναι."

ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἄν, ὦ Σώκρατες. b

ΣΩ. Ἀληθῆ λέγεις. ἀλλ', ὦ θαυμάσιε, οὗτός τ' ὁ λόγος ὃν διεληλύθαμεν ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι καὶ πρότερον· καὶ τόνδ' αὖ σκόπει εἰ ἔτι μένει ἡμῖν ἢ οὔ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν.

ΚΡ. Ἀλλὰ μένει.

ΣΩ. Τὸ δ' εὖ καὶ καλῶς καὶ δικαίως ὅτι ταὐτόν ἐστι, μένει ἢ οὐ μένει;

ΚΡ. Μένει.

(4) IX. ΣΩ. Οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων

18. τί, ὅ τι: a not unusual combination of the direct and indirect forms of question. — The double accusative is as in κακὰ (κακῶς) λέγειν τινά. — ἀλλά: a shift of construction, instead of ὡς, correlative with οὕτω.

19. αὐτὴ ἡ ἀλήθεια: i.e. *Truth*, speaking with the lips of ὁ ἐπαΐων, or appearing as the result of strict and patient inquiry. The Laws are introduced later as the final authority in such matters. — ὥστε κτλ.: again Socrates reproves Crito, this time for his appeal to the Athenian public (44 d).

22. μὲν δή: nearly equivalent to μήν.

25. οὗτός τ' ὁ λόγος κτλ.: corresponds to καὶ τόνδ' αὖ, which might have been καὶ δδ' αὖ δοκεῖ κτλ. — The connection of thought would not hinder us from subordinating the first clause: "as our discussion just closed agrees with what we argued formerly (when dealing with the same matter), so, etc."

27. ὅτι οὐ τὸ ζῆν κτλ.: cf. *Ap.* 28 b ff.

30. τὸ δ' εὖ κτλ.: this is needed because of the confused ideas which many associate with εὖ ζῆν, e.g. (1) plain living and high thinking, or (2) high living and no thinking.

IX. "*In this case, then,*" *says Socrates,* "*we are to disregard the opinions of the masses, and to consider only whether it is just or unjust, right or wrong, for me to leave the prison without the consent of the Athenians.*"

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48 c

'Αθηναίων, ἢ οὐ δίκαιον· καὶ ἐὰν μὲν φαίνηται δίκαιον, πει- c
ρώμεθα, εἰ δὲ μή, ἐῶμεν. ἃς δὲ σὺ λέγεις τὰς σκέψεις περί
τ' ἀναλώσεως χρημάτων καὶ δόξης καὶ παίδων τροφῆς, μὴ
ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ᾖ τῶν ῥᾳδίως ἀπο-
κτεινύντων καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἷοί τ' ἦσαν, οὐδενὶ
σὺν νῷ, τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως
αἱρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἃ ὅπερ νυνδὴ ἐλέγομεν,
πότερον δίκαια πράξομεν καὶ χρήματα τελοῦντες τούτοις τοῖς
ἐμὲ ἐνθένδ' ἐξάξουσι καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντές τε καὶ d
ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν πάντα ταῦτα ποιοῦντες·
κἂν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέῃ ὑπολογί-
ζεσθαι οὔτ' εἰ ἀποθνῄσκειν δεῖ παραμένοντας καὶ ἡσυχίαν
ἄγοντας οὔτ' ἄλλο ὁτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

ΚΡ. Καλῶς μέν μοι δοκεῖς λέγειν, ὦ Σώκρατες· ὅρα δὲ
τί δρῶμεν.

ΣΩ. Σκοπῶμεν, ὦ ἀγαθέ, κοινῇ, καὶ εἴ τῃ ἔχεις ἀντιλέγειν

4. τὰς σκέψεις: drawn into the construction of the relative clause, to which precedence has been given, instead of *αὗται αἱ σκέψεις, ἃς λέγεις, σκέμματά εἰσιν κτλ.* — The article is commonly not retained in such a case, e.g. *οὓς ἡ πόλις νομίζει θεοὺς οὐ νομίζων.* The corresponding demonstrative *ταῦτα* goes into the gender of the predicate.

5 f. μὴ . . . ᾖ: sc. *ὅρα κτλ. Look to it, Crito, lest all this, at bottom, may prove to be*, etc. A milder way of saying *ταῦτα σκέμματα ὄντα φαίνεται*, strengthened by *ὡς ἀληθῶς*. Cf. *μὴ οὐ τοῦτ' ᾖ Ap.* 39 a.

7. καὶ ἀναβιωσκομένων γ' ἄν: *and would bring them to life again too.* The *ἄν* forms with this participle the apodosis. Usually *ἀναβιώσκεσθαι* is intransitive, like *ἀναβιῶναι.*

8. ὁ λόγος οὕτως αἱρεῖ: *the argument requires this.*

11. καὶ αὐτοί: *we ourselves, too*, stands for Crito and Socrates. Crito is responsible, in the supposed case, not only for his expenditure of money (*χρήματα τελοῦντες*), but also for instigating the act of Socrates, or rather for persuading him to allow various things to be done for him. — **ἐξάγοντες κτλ.**: strictly Crito would be *ὁ ἐξάγων*, and Socrates *ὁ ἐξαγόμενος.*

13. ἄδικα: predicate.

15. οὔτε πάσχειν: sc. *εἰ δεῖ*, to be supplied from the preceding clause. — **πρὸ τοῦ ἀδικεῖν**: cf. *Ap.* **28 b d.** "There must be no question about submitting to the uttermost (*ὁτιοῦν πάσχειν*) rather than committing unrighteousness." See also **54 b.**

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49 a
ἐμοῦ λέγοντος, ἀντίλεγε, καί σοι πείσομαι· εἰ δὲ μή, παῦσαι e
ἤδη, ὦ μακάριε, πολλάκις μοι λέγων τὸν αὐτὸν λόγον, ὡς χρὴ
ἐνθένδε ἀκόντων Ἀθηναίων ἐμὲ ἀπιέναι· ὡς ἐγὼ περὶ πολ-
λοῦ ποιοῦμαι πείσας σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκοντος.
ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγηται,
καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρωτώμενον ᾗ ἂν μάλιστα οἴῃ. 49

ΚΡ. Ἀλλὰ πειράσομαι.

Χ. ΣΩ. Οὐδενὶ τρόπῳ φαμὲν ἑκόντας ἀδικητέον εἶναι, ἢ
τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δ' οὔ; ἢ οὐδαμῶς τό γ' ἀδι-
κεῖν οὔτ' ἀγαθὸν οὔτε καλόν, ὡς πολλάκις ἡμῖν καὶ ἐν τῷ
ἔμπροσθεν χρόνῳ ὡμολογήθη; [ὅπερ καὶ ἄρτι ἐλέγετο·] ἢ
πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖσδε ταῖς ὀλί-

21. **ὡς**: *inasmuch as*, equivalent to *ἐπεί*. Cf. Latin quippe.

22. **ἀλλὰ μὴ ἄκοντος**: *not contrary to your will*, opposed distinctly to *πείσας σε*, *with your approval*. Cf. 49 e fin. The vivid contrast of these two clauses makes the omission of *σοῦ*, the subject of *ἄκοντος*, the easier. Indeed, cases are common where a personal or a demonstrative pronoun or some vague general notion of persons or things is the subject implied.

23. **ἐὰν λέγηται . . .**: *if haply the statement may satisfy you*. *ἐάν* does not like *εἰ* (cf. 48 b) mean *whether*. — The subject of the dependent sentence is made by anticipation (prolepsis) the object of *ὅρα*. Cf. Milton, *Sonnet to Sir Henry Vane* (xiv),

Besides, to know
Both spiritual power and civil, what each means,
What severs each, thou hast learned, which few have done.

Cf. below (49 d). — Socrates is earnestly enforcing a principle.

24. **ᾗ . . . οἴῃ**: sc. *κατὰ τὸ ἀληθὲς ἂν ἀποκρίνεσθαι τὸ ἐρωτώμενον*.

X. *If to do wrong is never right, then to return evil for evil is wrong, and one must never render ill for ill. Agreement on this fundamental principle is important. Few people hold it.*

1. **ἑκόντας**: sc. *ἡμᾶς*. The infinitive with a verbal often depends on an implied *δεῖ*, even when no *δεῖ* precedes. Cf. 51 c. Here *ἀδικητέον* is equivalent to *δεῖ ἀδικεῖν*. GMT. 923.

2. **ᾗ οὐδαμῶς** κτλ.: here the first member of the disjunctive question is resumed, so that the questioner gives notice to the questioned, as it were, of his opinion. — "Is this a relative or an absolute rule?"

3. **ἡμῖν**: equivalent to *ὑφ' ἡμῶν*.

5. **ᾗ πᾶσαι** κτλ.: here and in the words *ᾗ παντὸς μᾶλλον* κτλ. below, we see that Crito does not assent readily. After each double question (1) *οὐδενὶ . . . ὡμολογήθη*; (2) *ᾗ πᾶσαι . . . παντὶ τρόπῳ*; Socrates has looked at Crito for an answer. Finally he extorts the

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γαις ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὦ Κρίτων, ἄρα τηλικοίδε [γέροντες] ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες; ἢ παντὸς μᾶλλον οὕτως ἔχει ὥσπερ τότ' ἐλέγετο ἡμῖν, εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὅμως τό γ' ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν τυγχάνει ὂν παντὶ τρόπῳ; φαμὲν ἢ οὔ;

ΚΡ. Φαμέν.

ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδ' ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οἴονται, ἐπειδή γ' οὐδαμῶς δεῖ ἀδικεῖν.

ΚΡ. Οὐ φαίνεται.

ΣΩ. Τί δὲ δή; κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὔ;

ΚΡ. Οὐ δεῖ δήπου, ὦ Σώκρατες.

ΣΩ. Τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὡς οἱ πολλοί φασι, δίκαιον ἢ οὐ δίκαιον;

briefest assent by the pointed *φαμὲν ἢ οὔ*; in line 13 below.

6. **ἐκκεχυμέναι** κτλ.: *are thrown away*. Cf. *Henry VIII* iii. 2, "Cromwell, I charge thee, *fling away* ambition." Similar is the Latin effundere gratiam, laborem. — **καὶ πάλαι** κτλ.: *διαφέροντες* forms the predicative complement of *ἐλάθομεν* (GMT. 887), and *διαλεγόμενοι* indicates concession. The present tense tells of what was going on. GMT. 147. 2.

11. **ὅμως . . . παντὶ τρόπῳ**: a more distinct reiteration of what *ἢ παντὸς μᾶλλον* κτλ. has already stated.

19. **οὐ φαίνεται**: *plainly not*. As *οὔ φημι* means *I deny*. rather than *I do not assert*, so *οὐ φαίνεται* means not *it does not appear*, but *it does appear not*.

20. **κακουργεῖν**: this, like *κακῶς ποιεῖν*, covers more cases than *ἀδικεῖν* — it includes *ἀδικεῖν* and also cases of harm done where little or no question of right and wrong is involved. Apparently, it was more commonly used in every-day matters than *ἀδικεῖν*.

22. **κακῶς** κτλ.: *if one is wronged*. — **ὡς οἱ πολλοὶ φασι**: the English idiom puts this after *δίκαιον*. — That "doing harm to one's enemies" was part and parcel of the popularly accepted rule of life is plain from many passages. Compare the character of Cyrus the younger: *φανερὸς δ' ἦν, καὶ εἴ τίς τι*

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49 d

ΚΡ. Οὐδαμῶς.

ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. Ἀληθῆ λέγεις.

ΣΩ. Οὔτ' ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχῃ ὑπ' αὐτῶν. καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν ὅπως μὴ παρὰ δόξαν ὁμολογῇς. d οἶδα γὰρ ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή,

ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος κτλ. Xen. *An.* i. 9. 11. Cf. also Meno's definition of virtue, αὕτη ἐστὶν ἀνδρὸς ἀρετή, ἱκανὸν εἶναι τὰ τῆς πόλεως πράττειν, καὶ πράττοντα τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δ' ἐχθροὺς κακῶς *Meno* 71 e. Plato eloquently defends his more Christian view throughout the first book of the *Republic*, in the *Gorgias*, and elsewhere. That the many assert vengeance to be right, Socrates might say is proved by everyday experience in dealing with men. Many recognized authorities encouraged them in such a view. That the historical (in contrast to the Platonic) Socrates at least did not contradict this maxim of popular morality is argued from one place in Xenophon's *Memorabilia* (ii. 6. 35), where, apparently with the ready approval of Critobulus, Socrates says, ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς. This, however, does not make him responsible for the maxim, since he practically quotes it from the mouth of the Many. Indeed, the context has a playful color which ought to warn us not to take Socrates precisely at his word.

27. ἀληθῆ λέγεις: not every Athenian would have granted this, but Crito was no Sophist, and had been long under the influence of Socrates. In the New Testament, ἀδικέω is sometimes used like κακουργέω, for *hurt, harm*. Cf. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου *Rev.* ii. 11; καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς ib. vi. 6; ib. vii. 2 ff.

28. οὔτ' ἄρα κτλ: the completest presentation of this precept must be sought in the teaching of Christ. Cf. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς St. Luke vi. 27.

30. καθομολογῶν, ὁμολογῇς: see on ἐργάζεσθαι 44 d.

31. ὀλίγοις: i.e. only to a few.

32. τούτοις οὐκ ἔστι κτλ.: this is strongly set forth in the *Gorgias*, where the Sophist and the true Philosopher represent respectively these two clashing theories. They have no common standing-ground. The one thinks the other foolish, and the other thinks the first immoral. Starting from different premises they were not likely to reach the same conclusion, and their discussions were futile.

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49 d

ἀλλ' ἀνάγκη τούτους ἀλλήλων καταφρονεῖν, ὁρῶντας τὰ ἀλλήλων βουλεύματα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα, πότερον κοινωνεῖς καὶ συνδοκεῖ σοι καὶ ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὡς οὐδέποτ' ὀρθῶς ἔχοντος οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς· ἢ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ· σοὶ δ' εἴ πῃ ἄλλῃ e δέδοκται, λέγε καὶ δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο ἄκουε.

ΚΡ. Ἀλλ' ἐμμένω τε καὶ συνδοκεῖ μοι· ἀλλὰ λέγε.

ΣΩ. Λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ· πότερον ἃ ἄν τις ὁμολογήσῃ τῷ δίκαια ὄντα ποιητέον ἢ ἐξαπατητέον;

ΚΡ. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδ' ἡμεῖς μὴ πείσαντες τὴν πόλιν, πότερον κακῶς τινας ποιοῦμεν, (καὶ 50 ταῦτα οὓς ἥκιστα δεῖ ἢ οὔ; καὶ ἐμμένομεν οἷς ὡμολογήσαμεν δικαίοις οὖσιν ἢ οὔ;

36. **ὡς οὐδέποτε** κτλ.: a statement of what is involved in *ἐντεῦθεν*, which is equivalent to *ἐκ τούτου τοῦ λόγου* (*setting out from this principle*). *ὡς* with the genitive absolute is used in this same way also after *λέγειν*.

37. **ἀνταδικεῖν**: explained by the following.

38. **τῆς ἀρχῆς**: cf. *καὶ ἀρχώμεθα ἐντεῦθεν*, above. *ἀρχή* is the starting-point of an investigation, — *a principle*, a conviction. Cf. **48 e**.

39. **καὶ πάλαι** κτλ.: Cf. *οὐ μόνον* κτλ. **46 b**.

44. **ἢ ἐξαπατητέον**: Socrates says this rather than *ἢ οὐ ποιητέον* because of the preceding *ἃ ἄν τις ὁμολογήσῃ τῷ*. Such an admission pledges a man to put his principle in practice. *ἐξαπατᾶν* is not only construed with an accusative of the person, here easily supplied from *τῷ*, but furthermore takes the accusative of the thing.

XI. *If Socrates shall leave the prison without the consent of the Athenians, will he not overthrow the laws and the whole city, so far as lies in his power? And will he have any excuse to offer except that the city has wronged him?*

2. **μὴ πείσαντες**: cf. **51 b**, and note, and *πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε* in **51 c**. — **τὴν πόλιν**: i.e. *τοὺς Ἀθηναίους*.

3. **οὓς ἥκιστα** κτλ.: sc. *κακῶς ποιεῖν*. — **οἷς οὖσιν**: for *τούτοις ἃ ὡμολογήσαμεν δίκαια ὄντα*. *ὡμολογήσαμεν* would require the accusative as in **49 e**, above, but the dative is assimilated regularly to the omitted object of *ἐμμένομεν*.

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50 b

ΚΡ. Οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾷς· οὐ γὰρ ἐννοῶ.

ΣΩ. Ἀλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε εἴτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες ἔροιντο· "Εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῷ ἔχεις ποιεῖν; ἄλλο τι ἢ τούτῳ τῷ ἔργῳ ᾧ ἐπιχειρεῖς διανοεῖ τούς τε νόμους ἡμᾶς ἀπολέσαι καὶ b σύμπασαν τὴν πόλιν τὸ σὸν μέρος; ἢ δοκεῖ σοι οἷόν τ' ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ᾗ αἱ γενόμεναι δίκαι μηδὲν ἰσχύουσιν, ἀλλ' ὑπ' ἰδιωτῶν ἄκυροί τε γίγνονται καὶ διαφθείρονται;" τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἄν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦ-

5. **οὐκ ἔχω κτλ.**: Crito seems afraid of understanding what is meant; the consequences alarm him. This natural state of mind on his part gives reason for a reconsideration of the whole subject from a new point of view.

8. **εἴθ' ὅπως κτλ.**: this softening phrase is used out of consideration for Crito, who had said ἐξιέναι. To use the word applied to runaway slaves might give him offense.

9. **τὸ κοινὸν τῆς πόλεως**: *the commonwealth.* Cf. Σπαρτιητέων τῷ κοινῷ διαπεμπομένους Hdt. i. 67, *sent by the commonwealth of Sparta.* So Cicero says commune Siciliae. — The personification of the state and the laws which here follows is greatly admired and has been abundantly imitated, e.g. by Cicero in his first Catilinarian Oration (7. 18). — The somewhat abrupt transition from ἡμῖν above to ὦ Σώκρατες suggests the fact that in this matter Socrates considered himself alone responsible to the Laws.

10. **μοί**: one of the Laws acts as spokesman.

13. **εἶναι**: the attention is drawn to εἶναι, *exist*, by the negative statement of this idea in μὴ ἀνατετράφθαι, *not to be utterly overturned*, which follows.

17. **ῥήτωρ**: "this would be a good theme for an eloquent speaker." — **ὑπὲρ τούτου τοῦ νόμου κτλ.**: *on behalf of this law if its existence were in jeopardy.* Cf. ἐπιχειρεῖς ἀπολλύναι d below. This notion of threatened suffering is often attached to the present and imperfect of this verb. The wording of this passage recalls the Athenian usage which required that a law, if any one proposed to change or repeal it, should be defended by regularly appointed advocates (συνήγοροι), but the Laws here are thoroughly personified, as wronged persons.

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50 c

μεν πρὸς αὐτοὺς ὅτι "Ἠδίκει γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς c
τὴν δίκην ἔκρινε"; ταῦτα ἢ τί ἐροῦμεν;

ΚΡ. Ταῦτα νὴ Δία, ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι· "Ὦ Σώκρατες, ἦ καὶ ταῦτα ὡμολόγηται ἡμῖν τε καὶ σοί, ἢ ἐμμένειν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάζῃ;" εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν ὅτι "Ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴωθας χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε γὰρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπι- d
χειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μέν σε ἐγεννήσαμεν ἡμεῖς καὶ δι' ἡμῶν ἐλάμβανεν τὴν μητέρα σου ὁ πατὴρ καὶ ἐφύτευσέν σε; φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφει τι ὡς οὐ καλῶς ἔχουσιν;" "Οὐ μέμφομαι," φαίην ἄν. "Ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν, ἐν ᾗ καὶ σὺ ἐπαιδεύθης; ἦ οὐ καλῶς προσέταττον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ

XII. *Does not Socrates owe to the laws his lawful birth, and his training of mind and body? Can it be that while he would not think of returning a blow which his father might give him, he yet thinks it right to return a wrong which the city may have done him? Is not the city more honored and more holy than father or mother?*

2. καὶ ταῦτα: i.e. that in certain cases the sentence of the laws might be set at nought. — "Was *this* the agreement?" — **ἦ ἐμμένειν**: *or* (*was the agreement between us*) *that you would abide*, etc.

3. αἷς ἂν δικάζῃ: cf. 50 b and 51 e.

5. χρῆσθαι κτλ.: *you are accustomed to asking and answering.*

9 f. τοῖς περὶ τοὺς γάμους: Socrates may have been thinking particularly of those laws regarding marriage which established the legitimacy (and thus the citizenship and rights of inheritance) of children (*γνησιότης*).

10. ἔχουσιν: dative of participle.

11. ἀλλά: instead of *ἔπειτα δέ*, which would have been written here to correspond to *πρῶτον μέν*, if Socrates's answer had not intervened. The English idiom might use *or*.

14. ἐν μουσικῇ καὶ γυμναστικῇ: these words cover the whole of education (*παιδεία*), as Plato says, *ἔστι που ἡ μὲν ἐπὶ σώμασι γυναστική, ἡ δ' ἐπὶ ψυχῇ μουσική Rep.* ii. 376 e. "The education of the average Greek gentleman, like that of the average English gentleman, comprised a certain amount of

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51 a

παιδεύειν;" "Καλῶς," φαίην ἄν. "Εἶεν. ἐπειδὴ δ' ἐγένου καὶ ἐξετράφης καὶ ἐπαιδεύθης, ἔχοις ἂν εἰπεῖν πρῶτον μὲν ὡς οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι; καὶ εἰ τοῦθ' οὕτως ἔχει, ἆρ' ἐξ ἴσου οἴει εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ' ἂν ἡμεῖς σὲ ἐπιχειρῶμεν ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἴει δίκαιον εἶναι; ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἴ σοι ὢν ἐτύγχανεν, ὥστ' ἄπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, οὔτε κακῶς ἀκούοντα ἀντιλέγειν οὔτε τυπτόμενον ἀντιτύπτειν οὔτ' ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν 51 πατρίδα ἆρα καὶ τοὺς νόμους ἔσται σοι, ὥστ' ἐὰν σὲ ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ

mental cultivation and a certain amount of athletic exercise. The former, besides reading, writing, and some elementary mathematics, consisted mainly in the reciting and learning by heart of poetry, along with the elements of music, and sometimes of drawing. Perhaps because so much of the poetry was originally sung or accompanied, the word 'music' was sometimes applied to the education in literature as well as in music proper, and it is in this wider sense that Plato habitually uses it. Under the term 'gymnastic' was understood the whole system of diet and exercise which, varying with the customs of different states, had for its common object the production of bodily health and strength, and the preparation for military service." *The Theory of Education in Plato's Republic*, by Nettleship, in *Hellenica*, p. 88. — The Muses in Greece had a much wider field than is assigned them now.

17. δοῦλος: opposed to *δεσπότης*. — This high standard of obedience to the established law was familiar to the Athenians before Plato wrote. — **αὐτός τε κτλ.**: cf. *Ap.* **42 a.**

20. ἢ πρὸς μὲν . . . πρὸς δὲ κτλ.: the first clause is logically subordinate. See on *δεινὰ ἂν εἴην Ap.* **28** d. — Notice the position of *σοί*, which is nevertheless not the emphatic word.

21. ἦν: opposed to the future (*ἔσται*).

22. δεσπότην: cf. *δοῦλος* in l. 17, above. — **ἅπερ πάσχοις**: *anything that was* (at any time) *done to you.*

23. κακῶς ἀκούοντα ἀντιλέγειν: equivalent to *λοιδορούμενον ἀντιλοιδορεῖν.*

24. οὔτε . . . πολλά: an explanation of *ὥστε . . . ἀντιποιεῖν*, in which the negative of *οὐκ ἐξ ἴσου ἦν* is repeated.

25. ἔσται: sc. *ἐξ ἴσου τὸ δίκαιον.*

25 f. ὥστε . . . καὶ σὺ δ' ἐπιχειρήσεις: *so that you in your own turn will*, etc. The dependent clause of result becomes independent. — *σύ*, when expressed in Attic, has emphatic position. *καί* indicates equality.

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51 d

ἡμῶν τῶν νόμων ἐμποδών ἐστιν οὐδ' ἀπαγορεύει, ἐάν τέ τις βούληται ὑμῶν εἰς ἀποικίαν ἰέναι, εἰ μὴ ἀρέσκοιμεν ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσέ (ποι ἐλθών,) ἰέναι ἐκεῖσ' ὅποι ἂν βούληται ἔχοντα τὰ αὑτοῦ. ὃς δ' ἂν ὑμῶν e παραμείνῃ, ὁρῶν ὃν τρόπον ἡμεῖς τάς τε δίκας δικάζομεν καὶ τἆλλα τὴν πόλιν διοικοῦμεν, ἤδη φαμὲν τοῦτον ὡμολογηκέναι ἔργῳ ἡμῖν ἃ ἂν ἡμεῖς κελεύωμεν ποιήσειν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φαμὲν ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεῦσι, καὶ ὅτι ὁμολογήσας ἡμῖν πείσεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ καλῶς τι ποιοῦμεν, — προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως 52 ἐπιταττόντων ποιεῖν ἃ ἂν κελεύωμεν, ἀλλὰ ἐφιέντων δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ. ἐ

XIV. "ταύταις δή φαμεν καὶ σέ, Σώκρατες, ταῖς αἰτίαις ἐνέξεσθαι, εἴ περ ποιήσεις ἃ ἐπινοεῖς, καὶ οὐχ ἥκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα." εἰ οὖν ἐγὼ εἴποιμι· "Διὰ τί δή;" ἴσως ἄν μου δικαίως καθάπτοιντο λέγοντες, ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὡμολογηκὼς τυγχάνω ταύτην

11. εἰ μὴ ἀρέσκοιμεν κτλ.: repeats *ᾧ ἂν μὴ ἀρέσκωμεν*.

16. ἔργῳ: *by his act*, — in remaining in the city, cf. **52 d**.

20. προτιθέντων ἡμῶν: *ἢ πείθεσθαι ἢ πείθειν* must be supplied from what precedes. The same idea is then expressed negatively, and once again positively. *αἵρεσιν προτιθέναι* is also used, meaning to leave a man free to choose. Socrates cannot repeat too often that the state is right, as against those who seek to evade the authority of its law. This fact accounts for the clause which follows, *τούτων οὐδέτερα ποιεῖ*, a mere repetition of *οὔτε πείθεται οὔτε πείθει ἡμᾶς*.

22. θάτερα: the notion of plurality has here practically disappeared, as is often true also in the case of *ταῦτα*.

XIV. *Socrates, above the other Athenians, has chosen to remain in the city, and thus has bound himself to live as the laws direct. He has not preferred Lacedaemon, Crete, or any other city, to Athens and her laws.*

2. ἐνέξεσθαι: for the form, cf. *θρέψονται καὶ παιδεύσονται* **54 a**, — survivals of the ancient use of the future middle for the future passive. — **καί**: *and what is more.*

4. ἐν τοῖς μάλιστα: sc. *ἐνεχομένοις*. Cf. **43 c**.

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53 c

τὴν ὁμολογίαν. φαῖεν γὰρ ἂν ὅτι "Ὦ Σώκρατες, μεγάλα ἡμῖν τούτων τεκμήριά ἐστιν, ὅτι σοι καὶ ἡμεῖς ἠρέσκομεν b καὶ ἡ πόλις· οὐ γὰρ ἄν ποτε τῶν ἄλλων Ἀθηναίων ἁπάντων διαφερόντως ἐν αὐτῇ ἐπεδήμεις, εἰ μή σοι διαφερόντως ἤρεσκε, καὶ οὔτ' (ἐπὶ θεωρίαν) πώποτ' ἐκ τῆς πόλεως ἐξῆλθες, [ὅτι μὴ ἅπαξ εἰς Ἰσθμόν,] οὔτ' ἄλλοσε οὐδαμόσε, εἰ μή ποι στρατευσόμενος, οὔτ' ἄλλην ἀποδημίαν ἐποιήσω πώποτε ὥσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι, ἀλλ' ἡμεῖς σοι ἱκανοὶ ἦμεν καὶ ἡ ἡμετέρα πόλις· οὕτω σφόδρα ἡμᾶς ἠροῦ καὶ ὡμολόγεις καθ' ἡμᾶς πολιτεύσεσθαι τά τ' ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως. ἔτι τοίνυν ἐν αὐτῇ τῇ δίκῃ ἐξῆν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τόθ' ἑκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ ἀγανακτῶν εἰ δέοι τεθνάναι σε, ἀλλ' ἠροῦ, ὡς ἔφησθα, πρὸ τῆς φυγῆς θάνατον·

10. καὶ οὔτε . . . οὔτε: the prominence of the hypothetical expression (*οὐ γὰρ ἂν κτλ.*) grows less here, and completely disappears with *οὐδέ*, as the contradictory *ἀλλά* plainly shows. *θεωρία* means not only a state embassy to games and festivals (cf. *Phaedo* **58 b**), but also attendance at religious festivals, particularly at the great national games, on the part of private individuals. Cf. *ἐλάττω ἀπεδήμησας* **53 a**.

12. εἰ μή ποι στρατευσόμενος: for the campaigns of Socrates, see on *Ap.* **28 e**.

14. εἰδέναι: added for the sake of clearness and precision. The result is that the preceding genitive seems to be a case of prolepsis. Cf. *τόξων ἐὺ εἰδότες ἴφι μάχεσθαι* Hom. B 720. — The subject or object of the infinitive is often put by anticipation as the object of its governing verb, noun, or adjective.

16. τά τ' ἄλλα καί: cf. *ἄλλως τε καί*. — **καὶ . . . ἐποιήσω**: is freed from its connection with *ὡμολόγεις*, to which, however, *τά τ' ἄλλα* is still attached. Cf. *καὶ . . . γέγονε Ap.* **36 a**. This irregularity was hardly avoidable, since a participle would have been clumsy, and the idea does not suit a clause with *ὅτι*. Accordingly it was hardly possible to subordinate it to *πολιτεύσεσθαι*.

17. ἔτι τοίνυν: transition to a new point, which, however, remains closely connected with the leading idea.

18. φυγῆς τιμήσασθαι: cf. *Ap.* **37 c** and *τιμᾶται θανάτου Ap.* **36 b**.

20. τότε μέν: cf. *Ap.* **37 c–38 a**.

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νῦν δ' οὔτ' ἐκείνους τοὺς λόγους αἰσχύνει, οὔθ' ἡμῶν τῶν 52 c
νόμων ἐντρέπει, ἐπιχειρῶν διαφθεῖραι, πράττεις τε ἅπερ ἂν d
δοῦλος φαυλότατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ
τὰς συνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἃς ἡμῖν συνέθου
πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτο αὐτὸ ἀπόκριναι,
εἰ ἀληθῆ λέγομεν φάσκοντές σε ὡμολογηκέναι πολιτεύεσθαι
καθ' ἡμᾶς ἔργῳ, ἀλλ' οὐ λόγῳ, ἢ οὐκ ἀληθῆ." τί φῶμεν
πρὸς ταῦτα, ὦ Κρίτων; ἄλλο τι ἢ ὁμολογῶμεν;

ΚΡ. Ἀνάγκη, ὦ Σώκρατες.

ΣΩ. "Ἄλλο τι οὖν" ἂν φαίεν "ἢ συνθήκας τὰς πρὸς e
ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης
ὁμολογήσας οὐδ' ἀπατηθεὶς οὐδ' ἐν ὀλίγῳ χρόνῳ ἀναγκα-
σθεὶς βουλεύσασθαι, ἀλλ' ἐν ἔτεσιν ἑβδομήκοντα, ἐν οἷς
ἐξῆν σοι ἀπιέναι, εἰ μὴ ἠρέσκομεν ἡμεῖς μηδὲ δίκαιαι ἐφαί-
νοντό σοι αἱ ὁμολογίαι εἶναι; σὺ δ' οὔτε Λακεδαίμονα
προῃροῦ οὔτε Κρήτην, ἃς δὴ ἑκάστοτε φῂς εὐνομεῖσθαι,
οὔτ' ἄλλην οὐδεμίαν τῶν Ἑλληνίδων πόλεων οὐδὲ τῶν βαρ-
βαρικῶν, ἀλλ' ἐλάττω ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοί τε 53

22. **ἐκείνους τοὺς λόγους αἰσχύνει**: not *ashamed of those words*, but, *ashamed to face those words*. The words are personified and confront him with his inconsistency. Cf. **46 b.**

28. **ἀλλ' οὐ λόγῳ**: *not in mere words*. That *ὡμολογηκέναι* is the verb with which *ἔργῳ* is connected appears from the context. Cf. **51 e.**

33. **ὁμολογήσας**: concessive. The other participles of the sentence are subordinate to this.

34. **ἐν ἔτεσιν ἑβδομήκοντα**: cf. *Ap.* **17 d.** Strictly, the time would be only the fifty or fifty-two years since he came of age.

37. **ἃς δὴ ἑκάστοτε** κτλ.: Plato, like many others, often praises these states, whose similar institutions were all of them based upon the common character due to their Dorian origin. In his *Memorabilia*, Xenophon, himself an ardent admirer of Sparta, reports various conversations where Socrates praises Dorian institutions. See (*Mem.* iii. 5 and iv. 4) his commendation of the strict obedience to law at Sparta and of the education which prepares men for it. The education of Spartan women was less admired. — For *ἑκάστοτε*, cf. **46 d.**

39. **ἐλάττω ἀπεδήμησας**: cf. where Phaedrus says to Socrates, as they are taking a walk in the country, *σὺ δέ*

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53 b

καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἤρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι — δῆλον ὅτι· τίνι γὰρ ἂν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἐμμένεις τοῖς ὡμολογημένοις; ἐὰν ἡμῖν γε πείθῃ, ὦ Σώκρατες· καὶ οὐ καταγέλαστός γ' ἔσει ἐκ τῆς πόλεως ἐξελθών.

XV. "σκόπει γὰρ δή, ταῦτα παραβὰς καὶ ἐξαμαρτάνων τι τούτων, τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς ἐπιτηδείους τοὺς σαυτοῦ; ὅτι μὲν γὰρ κινδυνεύσουσί γέ σου οἱ ἐπιτήδειοι καὶ b αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε, — εὐνομοῦνται γὰρ ἀμφότεραι, — πολέμιος ἥξεις, ὦ Σώκρατες, τῇ

γε, ὦ θαυμάσιε, ἀποπώτατός τις φαίνει. ἀτεχνῶς γὰρ ξεναγουμένῳ (*a stranger come to see the sights in town*) τινὶ καὶ οὐκ ἐπιχωρίῳ ἔοικας· οὕτως ἐκ τοῦ ἄστεος οὔτ' εἰς τὴν ὑπερορίαν (*foreign parts*) ἀποδημεῖς, οὔτ' ἔξω τείχους ἔμοιγε δοκεῖς τὸ παράπαν ἐξιέναι. Socrates answers, συγγίγνωσκέ μοι, ὦ ἄριστε, φιλομαθὴς γάρ εἰμι· τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει διδάσκειν, οἱ δ' ἐν τῷ ἄστει ἄνθρωποι, *Phaedrus* **230 c** — **ἥλαττω**: adverbial cognate accusative.

44. καταγέλαστος: with reference to his preceding actions. Cf. σὺ δὲ τότε μὲν κτλ. **52 c**, above.

45. ἐξελθών: causal.

XV. *If Socrates breaks his covenant with the Laws, all law-abiding men will look upon him with suspicion. If he goes to any well-ordered city, then, he will not be received with favor. If he goes to Thessaly, on the other hand, — what can he talk about there? He certainly cannot say there, after his flight, what he has been saying at Athens, without making himself ridiculous. The Thessalians might be amused by the story of his escape from prison; but if he offend any one there, he will hear unpleasant truths. But why should he go to Thessaly? If he takes his children with him, then these will be made aliens to Athens. But if he does not take his children with him, he might as well be in Hades as in Thessaly, so far as they are concerned.*

1. σκόπει: prefixed to an independent sentence just as ὁρᾷς often is. Cf. **47 a**.— **ταῦτα**: i.e. τὰ ὡμολογημένα.— **παραβὰς καὶ ἐξαμαρτάνων**: i.e. ἐὰν παραβῇς καὶ ἐξαμαρτάνῃς. The present tense marks the continuance of the action.

5. σχεδόν τι: cf. **46 b**. The adverbial use of τι is common with πάνυ, σχεδόν, πλέον, μᾶλλον and πολύ. — **πρῶτον μέν**: the corresponding clause follows below (**d**) in a different form. Cf. ἀλλά, **50 d**.

7. εὐνομοῦνται: in Thebes, before and during the Peloponnesian War, a

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53 b

τούτων πολιτείᾳ, καὶ ὅσοιπερ κήδονται τῶν αὐτῶν πόλεων, ὑποβλέψονταί σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν δόξαν ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ νόμων διαφθορεύς ἐστι, σφόδρα c
που δόξειεν ἂν νέων γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεύξει τάς τ' εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἆρα ἄξιόν σοι ζῆν ἔσται; ἢ πλησιάσεις τούτοις καὶ ἀναισχυντήσεις διαλεγόμενος — τίνας λόγους, ὦ Σώκρατες; ἢ οὔσπερ ἐνθάδ', ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποις, καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ οἴει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα; οἴεσθαί γε χρή. d
ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ἥξεις δ' εἰς Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία, καὶ ἴσως ἂν ἡδέως σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρασκες, σκευήν τέ τινα

moderate oligarchy ruled (*ὀλιγαρχία ἰσόνομος*, different from the *δυναστεία ὀλίγων* of the time of the Persian wars), in political sympathy with Sparta. Megara also had an oligarchical form of government, and had been, since the battle of Coroneia (447 B.C.), on the Spartan side.

8. τούτων: referring either to the cities (instead of *ἐν τούτοις*) or to their inhabitants.

9. ὑποβλέψονται: the implication of suspicion is conveyed by the *ὑπό* as in *ὑφορᾶν*, *ὑποψία*, cf. *οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες* Xen. *An.* ii. 4. 10. — **καὶ βεβαιώσεις κτλ.**: "iudicibus opinionem confirmabis ut recte videantur tulisse sententiam." Wolf.

14. ποιοῦντι: *if you do this.*

17. ἄξιον: neuter predicate.

19. ἂν φανεῖσθαι: *ἄν* with the fut. is very rare. — **τὸ τοῦ Σωκράτους πρᾶγμα**: little more than a periphrasis for *Σωκράτης*. Cf. *τὸ σὸν πρᾶγμα Ap.* **30 c.** — **οἴεσθαί γε χρή**: a common way of answering one's own questions. Cf. **54 b.**

20. μέν: repeats the *μέν* of l. 5.

21. τοὺς ξένους: sc. as suggested by Crito, **45 c.** — **ἐκεῖ γὰρ δὴ κτλ.**: Socrates speaks as if the fact were familiar to Crito. The nobles of Thessaly were rich and hospitable, and bore the reputation of being violent and licentious. Some light is thrown upon the subject by the character of Meno given by Xenophon, *An.* ii. 6. 21 ff.

23. σκευήν τέ τινα κτλ.: to this first clause the disjunctive *ἢ διφθέραν ἢ ἄλλα* is subordinated. — The *διφθέρα* was, according to the Schol. on Ar.

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54 a

περιθέμενος, ἢ διφθέραν λαβὼν ἢ ἄλλα οἷα δὴ εἰώθασιν
ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα τὸ σαυ-
τοῦ μεταλλάξας· ὅτι δὲ γέρων ἀνήρ, σμικροῦ χρόνου τῷ
βίῳ λοιποῦ ὄντος ὡς τὸ εἰκός, ἐτόλμησας οὕτως αἰσχρῶς e
ἐπιθυμεῖν ζῆν, νόμους τοὺς μεγίστους παραβάς, οὐδεὶς ὅς
ἐρεῖ; ἴσως, ἂν μή τινα λυπῇς· εἰ δὲ μή, ἀκούσει, ὦ Σώκρα-
τες, πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάν-
τας ἀνθρώπους καὶ δουλεύων· τί ποιῶν ἢ εὐωχούμενος ἐν
Θετταλίᾳ, ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκὼς εἰς Θετταλίαν;
λόγοι δ' ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς
ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παίδων ἕνεκα βούλει ζῆν, 54
ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς; τί δέ; εἰς Θετταλίαν
αὐτοὺς ἀγαγὼν θρέψεις τε καὶ παιδεύσεις, ξένους ποιήσας,
ἵνα καὶ τοῦτο ἀπολαύσωσιν; ἢ τοῦτο μὲν οὔ, αὐτοῦ δὲ τρε-

Nub. 73, a *τοιμενικὸν περιβόλαιον*. *σκευή* and *ἐνσκευάζεσθαι* refer to change of costume, and are also used of the costumes of actors. *σχῆμα*, on the other hand, relates to the other disguises of face and figure necessary to complete the transformation.

27. **ἐτόλμησας**: see on *τόλμης*, *Ap.* **38 d.**

28. **οὐδεὶς ὅς**: *will there be nobody to say this?* Here, as in many common idioms, the verb "to be" is omitted.

29. **ἴσως**: the English idiom uses a negative, *perhaps not*. — **ἀκούσει . . . ἀνάξια**: like *ἀκούειν κακά* (*ὑπό τινος*), the passive of *λέγειν κακά*. Cf. **50 e.** The *καί* between *πολλά* and *ἀνάξια* should not be translated.

30. **δή**: *accordingly*. Socrates will have to make up his mind to it, he has no choice.

31. **καὶ δουλεύων**: better understood absolutely than with an implied dative. Here we have a blunt statement of the fact which Socrates had in mind in saying *ὑπερχόμενος*. — **τί ποιῶν ἢ κτλ.**: the participle goes with the verb of the foregoing clause and has the chief thought, — "what will you do?"

34. **ἡμῖν**: ethical dative. — **ἀλλὰ δή**: a new objection raised and answered by the Laws themselves in respect to what Crito said, **45 c d.** — **ἀλλά**: relates to the preceding thought, — "of course these sayings are nowhere; but do you actually wish?"

37. **ἵνα καὶ τοῦτο κτλ.**: i.e. in addition to all other obligations. *ἀπολαύειν* often is, as here, used ironically. How a Greek looked upon exile is plain from passages in tragedy as well as in Homer. Shakespeare shows the same spirit in *Richard II* i. 3,

> What is my sentence then but speechless death,
> Which robs my tongue from breathing native breath?

— **αὐτοῦ**: i.e. at Athens.

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54 a

φόμενοι σοῦ ζῶντος βέλτιον θρέψονται καὶ παιδεύσονται, μὴ συνόντος σοῦ αὐτοῖς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἐὰν εἰς Θετταλίαν ἀποδημήσῃς ἐπιμελήσονται, ἐὰν δ' εἰς Ἅιδου ἀποδημήσῃς οὐχὶ ἐπιμελήσονται; εἴ πέρ γέ τι ὄφελος αὐτῶν ἐστι τῶν σοι φασκόντων b ἐπιτηδείων εἶναι, οἴεσθαί γε χρή.

XVI. "ἀλλ', ὦ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεῦσι, μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτ' ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς Ἅιδου ἐλθὼν ἔχῃς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν· οὔτε γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντι ἄμεινον εἶναι οὐδὲ δικαιότερον οὐδ' ὁσιώτερον, οὐδ' ἄλλῳ τῶν σῶν οὐδενί, οὔτ' ἐκεῖσε ἀφικομένῳ ἄμεινον ἔσται. ἀλλὰ νῦν μὲν ἠδικημένος ἄπει, ἐὰν ἀπίῃς, οὐχ ὑφ' ἡμῶν τῶν νόμων ἀλλ' ὑπ' ἀν- c θρώπων· ἐὰν δ' ἐξέλθῃς οὕτως αἰσχρῶς ἀνταδικήσας τε καὶ ἀντικακουργήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ συνθήκας

38. θρέψονται καὶ παιδεύσονται: see on *ἐνέξεσθαι* **52 a.**

42. τῶν . . . εἶναι: explanation of *αὐτῶν*. *σοί* is not to be construed with *φασκόντων*.

43. οἴεσθαί γε χρή: cf. **53 d.**

XVI. *Socrates should take the advice of the Laws, and give the greatest honor to the right, — in order that he may have a better account of his life to offer to the rulers in Hades. He has been wronged by men, not by the Laws. But if he shall escape from prison, breaking his covenants with them, the Laws will be wroth with him while he lives, and when he dies, their brethren, the Laws in Hades, will not receive him with favor.*

2. παῖδας: Xanthippe is not thought to stand in such need of Socrates's care.

3. πρό: after *περὶ πλείονος*, cf. *πρὸ τοῦ ἀδικεῖν* **48 d.**

4. ἀπολογήσασθαι: a future judgment on the deeds done in the body is asserted by Socrates also at the close of the *Gorgias*.

5. ταῦτα: i.e. that which Crito urges.

6. οὐδ' ἄλλῳ τῶν σῶν: *for no one of your friends either*. The Laws add this for Crito's benefit.

7. νῦν μέν: assuming that Socrates has made up his mind not to take Crito's advice.

8. ἄπει: sc. to Hades. — **ὑπ' ἀνθρώπων**: referring to the fallible mortals who act as guardians and representatives of the blameless laws. Cf. *ἄνθρωπος, ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους Ap.* **24 e.**

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54 d

τὰς πρὸς ἡμᾶς παραβὰς, καὶ κακὰ ἐργασάμενος τούτους οὓς ἥκιστα ἔδει, — σαυτόν τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, — ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοί, οἱ ἐν Ἅιδου νόμοι, οὐκ εὐμενῶς σε ὑποδέξονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι, τὸ σὸν μέρος. ἀλλὰ μή σε πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. d

XVII. Ταῦτα, ὦ φίλε ἑταῖρε Κρίτων, εὖ ἴσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἡ ἠχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλ' ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. ὅμως μέντοι εἴ τι οἴει πλέον ποιήσειν, λέγε.

ΚΡ. Ἀλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

11. παραβάς, ἐργασάμενος: subordinated to the foregoing participles.

16. μή σε κτλ.: *do not be persuaded.*

XVII. *The words of the Laws ring in Socrates's ears, so that he cannot listen to any others; but Crito may speak, if he has anything to say on the other side.*

1. ὦ φίλε ἑταῖρε Κρίτων: Socrates speaks with tenderness in order to make his refusal the less hard to bear. The exceptional feature in this form of address lies in the mention of Crito's name at the end.

2. οἱ κορυβαντιῶντες: here a species of madness seems to be indicated, under the influence of which men imagined that they heard the flutes that were used in Corybantian revels. Cf. *ὥσπερ οἱ κορυβαντιῶντες οὐκ ἔμφρονες ὄντες ὀρχοῦνται, οὕτω καὶ οἱ μελοποιοὶ οὐκ ἔμφρονες ὄντες τὰ καλὰ μέλη ταῦτα ποιοῦσιν Ion* **534 a**, and the song of the bacchanals in Eur. *Bacch.* 123–127,

Corybantes, wearing helms three-rimmed,
Stretched skins to make my drum's full round;
Then they, in hollowed caves, lithe-limbed,
With drums, and, with the flute's shrill sound
Full Phrygian, bacchic ditties hymned.

4. ποιεῖ: sc. *ἐμέ*. — **τῶν ἄλλων**: sc. *λόγων*.

5. ὅσα γε κτλ.: a limitation added to soften the assertion. Cf. *ὅσα γε τἀνθρώπεια* **46 e**. No object is needed with *λέγῃς*. *λέγειν παρὰ κτλ.* comes very near the meaning of *ἀντιλέγειν*. Cf. the omission of the object *ἐμέ* with the preceding *ποιεῖ μὴ δύνασθαι κτλ.* — Grote calls attention to the fact that the argument of the Laws in the *Crito* represents feelings common to all loyal Athenians, not peculiar to Socrates, so that, in a way, the *Crito* is Plato's answer to the adverse criticisms of the many to whom Socrates's attitude in the *Apology* had appeared defiance of the laws.

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54 e

ΣΩ. Ἔα τοίνυν, ὦ Κρίτων, καὶ πράττωμεν ταύτῃ, ἐπειδὴ e ταύτῃ ὁ θεὸς ὑφηγεῖται.

8. ἔα: used absolutely with a following subjunctive or imperative to dismiss a matter that has been under discussion. Cf. ἔα, ἦν δ' ἐγώ· μὴ γάρ πω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλ' ὃ σὺ λέγεις νῦν *Charm.* **163 e**; ἔα, ὦ Διονυσόδωρε, εὐφήμει καὶ μὴ χαλεπῶς με προδίδασκε *Euthyd.* **302 c.**

9. ταύτῃ: the repetition of the same word is effective. — **θεός**: cf. τῷ θεῷ, *Ap.* **19 a.** Socrates's belief in God's care is clear. — Here, as at the end of his defense proper, *Ap.* **35 d,** and at the end of his closing words in court, *Ap.* **42 a,** Socrates mentions ὁ θεός. Dante closes each one of the three parts of his great poem with a reference to *the stars.* This is no accident in either case, though Plato had a philosopher's reason which Dante could not give, except for the closing line of the Paradiso, which is ὁ θεός translated into the language of the poet, "L'Amor che muove il Sole e l'altre stelle," *The love which moves the sun and the other stars.*

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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ

57 b

I. ΕΧΕΚΡΑΤΗΣ. Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει a
ἐκείνῃ τῇ ἡμέρᾳ, ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ,
ἢ ἄλλου του ἤκουσας;

ΦΑΙΔΩΝ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου;
καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκούσαιμι. καὶ γὰρ
οὔτε τῶν πολιτῶν Φλειασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ
νῦν Ἀθήναζε, οὔτε τις ξένος ἀφῖκται χρόνου συχνοῦ ἐκεῖθεν, b
ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων, πλήν
γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δ' ἄλλων οὐδὲν εἶχεν
φράζειν.

I–VII. Prologue in two scenes: I–III, Introductory. IV–VII, Conversation of Socrates with his friends, gradually leading to the discussion of the immortality of the soul.

I. *After the death of Socrates, in the spring of 399 B.C., his young friend Phaedo, returning to his home in Elis, falls in with Echecrates at Phlius, in Peloponnesus, a little southwest of Corinth. Echecrates had learned about Socrates's trial, and is eager to hear the details of his death. In particular, why had Socrates been kept in prison for a month before he was put to death? This, Phaedo tells him, was because of a festival of Apollo at Delos: a boat with a festal embassy had been sent to Delos by the Athenians, and during its absence the city was to be kept ceremonially pure.*

2. **τὸ φάρμακον**: cf. **117 a.**

4. **αὐτός**: sc. *παρεγενόμην*.

6. **ἐτελεύτα**: for the imperfect, see SCG. 211. "Describe the closing scenes, give the details."

8. **Ἀθήναζε**: Phlius had been on the side of Sparta in the Peloponnesian War, and its relations to Athens were not close. —**χρόνου**: temporal genitive. Cf. **ἔτους** l. 24.

9. **ὅστις ἄν**: for the construction cf. *Ap.* **38 d.**

10. **εἶχεν**: sc. **ὁ ξένος**

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58 a

ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον 58
ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἤγγειλέ τις, καὶ ἐθαυμάζομέν
γ' ὅτι πάλαι γενομένης αὐτῆς πολλῷ ὕστερον φαίνεται ἀπο-
θανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ
τῇ προτεραίᾳ τῆς δίκης ἡ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ
εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δὴ τί ἐστιν;

ΦΑΙΔ. Τοῦτ' ἔστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ
Θησεύς ποτ' εἰς Κρήτην τοὺς "δὶς ἑπτὰ" ἐκείνους ᾤχετο
ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ηὔ- b
ξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἑκάστου ἔτους θεωρίαν
ἀπάξειν εἰς Δῆλον· ἣν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνι-
αυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας,
νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πό-
λιν καὶ δημοσίᾳ μηδένα ἀποκτεινύναι, πρὶν ἂν εἰς Δῆλόν
τ' ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτ' ἐν

17. ἔτυχε: resumes *τύχη συνέβη*.

18. ἐστεμμένη: sc. with laurel.

20. τοῦτο κτλ.: this question with its answers shows that Plato had in mind more than the Athenian reading public.

21. The ingenuity of the Athenians was puzzled by the question whether this was or was not the original boat. It had not been rebuilt at any time, yet the original timbers had gradually been replaced. This was the ancient form of the modern puzzle with regard to the boy's jack-knife, which was the same knife, but had a new handle and a new blade.

22. δὶς ἑπτά: according to the myth, the tribute of seven young men and seven maidens was required of Athens by King Minos of Crete. The young prince Theseus volunteered to be part of the tribute, and, winning the love and aid of Ariadne, Minos's daughter, slew the Minotaur. A recently recovered dithyramb of Bacchylides (xvi) begins *κυανόπρῳρα* (*dark-prowed*) *μὲν ναῦς μενέκτυπον* (*steadfast-in-conflict*) | *Θησέα δὶς ἑπτά τ' ἀγ-*
λαοὺς (*splendid*) *ἄγουσα* | *κούρους Ἰαόνων* | *Κρητικὸν τάμνε πέλαγος.*

24. σωθεῖεν: sc. *Θησεὺς καὶ οἱ δὶς ἑπτά*. — ἔτους: for the genitive, cf. *Crito* **44 a**, **57 a**.

29. δεῦρο: used as if the speaker were still in Athens. Possibly it was the expression of the law.

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πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς τοῦ c
Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ, ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἴων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε. d

ΕΧ. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὖσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνῆσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγ' ἀεὶ πάντων ἥδιστον.

ΕΧ. Ἀλλὰ μήν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἑτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διεξελθεῖν πάντα.

ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. e
οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος

31. **αὐτούς**: implied in **πλοῖον** above.

34. **πολὺς χρόνος**: *a long time* is a relative expression. In general at Athens the execution of a criminal convicted on a capital charge seems to have taken place on the day after the condemnation. Hence a delay of thirty days seemed long.

II. "*But as to the death itself: who of his friends were present, and how did Socrates die?*" *Phaedo had a strange experience. Neither sadness nor pleasure completely filled his mind.*

3. **τῷ ἀνδρί**: courteous. Cf. *ἀνήρ*, l. 16, and contrast **116 d**, **117 e**.

4. **φίλων**: ablatival genitive with **ἔρημος**.

8. **σχολάζω**: replies to *ἀσχολία*. Cf. *Ap.* **23 b**.

12. **τοιούτους**: predicate, *of like mind*. — This, with **ἡμῖν** and **ὑμῖν** above, is the only indication of a group of listeners.

14. **παραγενόμενος**: coincident in time with **ἔπαθον**.

15. **οὔτε**: correl. with **οὔτ' αὖ**, l. 22.

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εἰσῄει· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκεῖνον παρίστασθαι μηδ' εἰς Ἅιδου ἰόντα ἄνευ θείας μοίρας ἰέναι, ἀλλὰ καὶ ἐκεῖσε ἀφικόμενον εὖ πράξειν, εἴ πέρ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι 59 ἐλεινὸν εἰσῄει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτ' αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώθεμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καί τις ἀήθης κρᾶσις ἀπό τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὁτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἷς δ' ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ. b

ΕΧ. Πῶς γὰρ οὔ;

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχεν, καὶ αὐτὸς ἔγωγ' ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἔτυχον δ', ὦ Φαίδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιπ-

17. **τοῦ τρόπου**: for construction, cf. *Crito* **43** b.

18. **παρίστασθαι**: *ἐκεῖνον . . . ἰέναι* is subject.

19. **θείας μοίρας**: cf. *θεία μοῖρα*, *Ap.* **33** c.

20. **εἴ περ κτλ.**: The English idiom does not use *and* or *other*, but throws all the stress on *any one*.

21. **οὐδὲν ἐλεινόν**: repeats **οὔτε ἔλεος**. — **πένθει**: dative with *παρά* in *παρόντι*, which in turn agrees with *μοί* or *τινί*, after *εἰκός* (*εἴ τις παρείη πένθει*).

22. **ἡδονή**: sc. *εἰσῄει*, i.e. Phaedo did not find his usual pleasure in the philosophical discussions.

29. **τὸν τρόπον**: cf. **117** d; in *Symp.* **173** d we hear that he was commonly called *ὁ μανικός*.

33. **ἔτυχον κτλ.**: *who were present?* The English idiom throws little stress on this verb.

34. The personal friends and associates of Socrates are mentioned first. — Xenophon at this time was in Asia Minor with Thibro.

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59 d
πος ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δ' οἶμαι ἠσθένει.

ΕΧ. Ξένοι δέ τινες παρῆσαν; c

ΦΑΙΔ. Ναί, Σιμμίας τέ γ' ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδώνδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δή; τίνες φὴς ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγώ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθεμεν φοι- d
τᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἕωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμωτηρίου. περιεμένομεν οὖν ἑκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεῴγετο γὰρ οὐ πρῴ· ἐπειδὴ δ' ἀνοιχθείη, εἰσῄμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρῳαίτερον συνελέγημεν. τῇ γὰρ προτεραίᾳ [ἡμέρᾳ] ἐπειδὴ

38. Πλάτων: Plato names himself only here and *Ap.* **34 a, 38 b**. His illness at this time, according to tradition, was due to his grief. By his explicit statement of his absence, he relieves himself from responsibility for the exactness of the report.

39. ξένοι: contrasted with **ἐπιχωρίων**.

42. Ἀρίστιππος κτλ.: this seems to be intended as a reproach. These might have been present.

46. λόγοι: this refers to **59 a**.

III. *On each day of Socrates's confinement in prison his companions had visited him, but this morning they met earlier than usual, since they had learned that the boat had arrived from Delos. As they enter his room, they find that he has just been released from fetters, and Xanthippe with their little boy is sitting beside him. Xanthippe is sent home. Socrates rubs his leg, where the fetter and pain have been, and remarks on the curious relation between pleasure and pain: either is wont to follow the other. If Aesop had observed this he would have made a fable of it.*

2. καὶ τὰς κτλ.: cf. l. 9.

7. ἀνοιχθείη: the optative indicates the indefinite frequency of the past action.

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ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἑσπέρας, ἐπυθόμεθα ὅτι τὸ e
πλοῖον ἐκ Δήλου ἀφιγμένον εἴη. παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὡς πρῳαίτατα εἰς τὸ εἰωθός. καὶ ἥκομεν καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπεν περιμένειν καὶ μὴ πρότερον παριέναι, ἕως ἂν αὐτὸς κελεύσῃ· "Λύουσι γάρ," ἔφη, "οἱ Ἕνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτήσῃ." οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἦκεν καὶ ἐκέλευεν ἡμᾶς εἰσιέναι. εἰσελθόντες οὖν κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ 60
Ξανθίππην (γιγνώσκεις γάρ) ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνηνφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι "Ὦ Σώκρατες, ὕστατον δή σε προσεροῦσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους." καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, "Ὦ Κρίτων," ἔφη, "ἀπαγέτω τις αὐτὴν οἴκαδε." καὶ ἐκείνην μὲν ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην. ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν l
κλίνην συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρί, καὶ τρίβων ἅμα, "Ὡς ἄτοπον," ἔφη, "ὦ ἄνδρες, ἔοικέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τὸ ἅμα μὲν αὐτὼ μὴ θέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δύ' ὄντε. καί μοι δοκεῖ," ἔφη, "εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθόν τιν' ἂν c
συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, συνῆψεν εἰς ταὐτὸν αὐτοῖς τὰς κορυφάς.

10. ἑσπέρας: for the genitive, cf. ἕτους 57 b.

13. ὑπακούειν: cf. *Crito* 43 a.

19. παιδίον: cf. 116 b and *Ap.* 34 d.

25. τινὲς τῶν κτλ.: *some of Crito's attendants.* An Athenian gentleman was accompanied by one or more body-servants wherever he went.

30. τὸ μὴ θέλειν: accusative of specification, — *in that the two are unwilling.*

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60 e καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει τὸ ἀλγεινόν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ."

IV. ὁ οὖν Κέβης ὑπολαβὼν "Νὴ τὸν Δία, ὦ Σώκρατες," ἔφη, "εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ὧν πεποίηκας, ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον, καὶ ἄλλοι τινές με ἤδη ἤροντο, ἀτὰρ καὶ Εὔηνος πρῴην, ὅ τί ποτε διανοηθείς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐήνῳ ἀποκρίνασθαι, ὅταν με αὖθις ἐρωτᾷ (εὖ οἶδα γὰρ ὅτι ἐρήσεται), εἰπέ, τί χρὴ λέγειν." "Λέγε τοίνυν," ἔφη, "αὐτῷ, ὦ Κέβης, τἀληθῆ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἤδη γὰρ ὡς οὐ ῥᾴδιον εἴη· ἀλλ' ἐννυπνίων τινῶν ἀποπειρώμενος τί λέγει, καὶ ἀφοσιούμενος, εἰ πολλάκις ταύτην τὴν μουσικήν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἄττα τοιάδε· πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, 'Ὦ Σώκρατες,' ἔφη, 'μουσικὴν ποίει

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40. ἐπακολουθοῦν: participle.

IV–VII. Second half of the prologue.

IV. *The mention of Aesop reminds Cebes of Socrates's putting into verse, during his stay in the prison, some of Aesop's fables, and then of Euenus's question, why Socrates had composed these verses and a hymn to Apollo now, though never before had he written poetry.*

2. ποιημάτων: the first verses of the fable and the hymn have been preserved by Diogenes Laërtius. The hymn began Δήλι' Ἄπολλον χαῖρε καὶ Ἄρτεμι παῖδε κλεεινώ. The fable began Αἴσωπός ποτ' ἔλεξε Κορίνθιων ἄστυ νέμουσιν, | μὴ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ. We have no reason to suppose that Socrates was greater as a poet than as a sculptor.

5. Εὔηνος: cf. *Ap.* 20 b, and the note on l. 24. — ὅ τι διανοηθείς: cf. ὅ τι μαθών, *Ap.* 36 b.

7. ἐμέ: subject of ἔχειν.

12. ἐννυπνίων κτλ.: prolepsis, — *trying the meaning of certain dreams.* — For Socrates's relation to dreams, cf. *Ap.* 33 c, and *Crito* 44 a.

13. ἐπιτάττοι: sc. τὰ ἐνύπνια.

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καὶ ἐργάζου.' καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι παρακελεύεσθαί τε καὶ ἐπι- 61
κελεύειν ὥσπερ οἱ τοῖς θέουσι διακελευόμενοι καὶ ἐμοὶ οὕτω
τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μουσικὴν ποιεῖν,
ὡς φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς, ἐμοῦ δὲ τοῦτο
πράττοντος· νῦν δ' ἐπειδὴ ἥ τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ
ἑορτὴ διεκώλυέ με ἀποθνῄσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλά-
κις μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημώδη μουσικὴν
ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν· ἀσφαλέστερον γὰρ
εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιήσαντα ποιήματα, b
πιθόμενον τῷ ἐνυπνίῳ· οὕτω δὴ πρῶτον μὲν εἰς τὸν θεὸν
ἐποίησα, οὗ ἦν ἡ παροῦσα θυσία· μετὰ δὲ τὸν θεόν, ἐννοή-
σας ὅτι τὸν ποιητὴν δέοι, εἴ περ μέλλοι ποιητὴς εἶναι, ποιεῖν
μύθους, ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ
ταῦτα δὴ οὓς προχείρους εἶχον μύθους καὶ ἠπιστάμην τοὺς
Αἰσώπου, τούτους ἐποίησα, οἷς πρώτοις ἐνέτυχον. V. ταῦτα
οὖν, ὦ Κέβης, Εὐήνῳ φράζε, καὶ ἐρρῶσθαι καί, ἂν σωφρονῇ,
ἐμὲ διώκειν ὡς τάχιστα. ἄπειμι δ', ὡς ἔοικε, τήμερον· κε- c
λεύουσι γὰρ Ἀθηναῖοι."

καὶ ὁ Σιμμίας, "Οἷον παρακελεύει," ἔφη, "τοῦτο, ὦ Σώ-

19. **θέουσι**: men shout "Run, run!" to the man who *is* running. Cf. Hom. Ψ 766 *ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ | νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.*

20. **μουσικὴν ποιεῖν**: in apposition with *τοῦτο*.

21. **τοῦτο**: i.e. *φιλοσοφίαν*.

24. **δημώδη**: almost contemptuous in contrast with *ἡ μεγίστη μουσική*.

26. **εἶναι**: the construction with **ἔδοξε** is continued.

28. **θυσία**: equivalent to *ἑορτή* above. —**μετὰ τὸν θεόν**: i.e. after composing the hymn to Apollo.

32. **τοὺς Αἰσώπου**: in apposition with *οὕς*. Cf. *τὰς σκέψεις Crito* 48 c.

V. *Socrates sends to Euenus the preceding explanation of his verses, with his greetings, and a bidding to follow him. At the last part of the message Cebes is surprised: Euenus is not likely to care to follow Socrates. But Socrates insists that a true lover of wisdom will be glad to die, — though he will not take his own life.* Here the reader sees the first step toward the topic of philosophical discussion.

4. **οἷον**: an exclamation, H. 1001 a.

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κρατες, Εὐήνῳ! πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρί· σχεδὸν οὖν ἐξ ὧν ἐγὼ ᾔσθημαι οὐδ' ὁπωστιοῦν σοι ἑκὼν εἶναι πείσεται." "Τί δέ;" ἦ δ' ὅς· "οὐ φιλόσοφος Εὔηνος;" "Ἔμοιγε δοκεῖ," ἔφη ὁ Σιμμίας. "Ἐθελήσει τοίνυν καὶ Εὔηνος καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ πράγματος μέτεστιν. οὐ μέντοι ἴσως βιάσεται αὑτόν· οὐ γάρ φασι θεμιτὸν εἶναι." καὶ ἅμα λέγων ταῦτα καθῆκε τὰ σκέλη ἐπὶ τὴν γῆν, καὶ d καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο. ἤρετο οὖν αὐτὸν ὁ Κέβης· "Πῶς τοῦτο λέγεις, ὦ Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἕπεσθαι;" "Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμμίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες;" "Οὐδέν γε σαφῶς, ὦ Σώκρατες." "Ἀλλὰ μὴν καὶ ἐγὼ ἐξ ἀκοῆς περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκοώς, φθόνος οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει μέλ- λοντα ἐκεῖσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολογεῖν περὶ e τῆς ἀποδημίας [τῆς ἐκεῖ], ποίαν τινὰ αὐτὴν οἰόμεθα εἶναι· τί γὰρ ἄν τις καὶ ποιοῖ ἄλλο ἐν τῷ μέχρι ἡλίου δυσμῶν χρόνῳ;" ∴

6. **ἑκὼν εἶναι**: cf. *Ap.* **37 a.**

9. **πράγματος**: i.e. *φιλοσοφίας.*

11. **καὶ ἅμα λέγων κτλ.**: this remark indicates the incidental way in which the last clause was uttered. Socrates has no thought that he is introducing a philosophical discussion. In a similar fashion in **60 b** Socrates's casual movement is mentioned and there gives rise to the beginning of the conversation.

13. **τὸ μὴ εἶναι**: in apposition with *τοῦτο.* For the articular infinitive as representative of the indicative, see SCG. 328.

16. **Φιλολάῳ**: a Pythagorean philosopher, who was a native of Croton or Tarentum. He appears to have lived at Thebes many years. The first publication of the Pythagorean doctrines is attributed to him. — **συγγεγονότες**: cf. *συνουσίας, Ap.* **20 a.**

20. **μυθολογεῖν**: cf. *Ap.* **39 e** where Socrates is about to talk with his friends, — those who voted for his acquittal.

21. **ἀποδημίας**: cf. *Ap.* **40 e.** — **ἐκεῖ**: cf. **117 c.**

22. **ἡλίου δυσμῶν**: cf. **116 e.** In **89 c** Socrates will defend his point *ἕως ἔτι φῶς ἐστιν.* The civil day began and ended at sunset. The condemned man was allowed to live until the very close of the day.

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61 e

VI. "Κατὰ τί δὴ οὖν ποτε οὔ φασι θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτεινύναι, ὦ Σώκρατες; ἤδη γὰρ ἔγωγε, ὅπερ νυνδὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα, ὅτε παρ' ἡμῖν διῃτᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ δέοι τοῦτο ποιεῖν· σαφὲς δὲ περὶ αὐτῶν οὐδενὸς πώποτε οὐδὲν ἀκήκοα." "Ἀλλὰ προ- 62
θυμεῖσθαι χρή," ἔφη· "τάχα γὰρ ἂν καὶ ἀκούσαις. ἴσως μέντοι θαυμαστόν σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἁπάντων ἁπλοῦν ἐστιν καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ, ὥσπερ καὶ τἆλλα, ἔστιν ὅτε καὶ οἷς βέλτιον ὂν τεθνάναι ἢ ζῆν· οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιον αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περιμένειν εὐεργέτην." καὶ ὁ Κέβης ἠρέμα ἐπιγελάσας, "Ἴττω Ζεύς," ἔφη, τῇ αὑτοῦ φωνῇ εἰπών. "Καὶ γὰρ ἂν δόξειεν," ἔφη ὁ Σωκράτης, "οὕτω γ' εἶναι ἄλογον· b
οὐ μέντοι ἀλλ' ἴσως γ' ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τινι φρουρᾷ ἐσμὲν

VI. Apparent Digression on Suicide. *If death is not a good, then the philosopher will not care to die; but if it is a good, why is he not free to secure it for himself? Why does Socrates say that a man should not take his own life? We belong to the gods, and are their creatures. And just as we should be angry if one of our slaves killed himself, without consulting our wishes, so the gods might be angry if we should take our own lives, when they might have some work for us to do, — and if we should not wait for them to send death to us.*

1. **αὐτὸν ἑαυτόν**: the two words form a single reflexive. Cf. αὐτοὺς ἑαυτούς 62 a, αὐτὸ ἑαυτό 62 c, αὐτός γε αὐτοῦ 62 d.

2. **ὅπερ**: *as to that question of yours.*

7. "Few rules are absolute, and very likely at some times (ἔστιν ὅτε) and for some persons (ἔστιν οἷς) death may be better than life."

8. **ἁπάντων**: partitive genitive with μόνον.

13. **ἴττω Ζεύς**: Cebes was a Theban, and the Boeotian dialect did not change ῥίδ-τω to ἴστω, as in Attic, but to ῥίττω or ἴττω. In strictness, as a Theban, Cebes would have said ἴττω Δεύς, but our Mss. make him mix dialects.

14. **γάρ**: *yes.* — **οὕτω γε**: *when looked at in this way,* — contrasted with ταύτῃ l. 26.

15. **ἔχει λόγον**: cf. *Ap.* 31 b.

16. **ὡς κτλ.**: explains ὁ λεγόμενος λόγος. — **ἐν φρουρᾷ**: cf. piis omnibus retinendus animus est in custodia corporis nec iniussu eius

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62 d
οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τίς μοι φαίνεται καὶ οὐ ῥᾴδιος διιδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἓν τῶν κτημάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως;" "Ἔμοιγε," φησὶν ὁ Κέβης. "Οὐκοῦν," ἦ δ' ὅς, "καὶ σὺ ἂν τῶν σαυτοῦ κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτεινύοι, μὴ σημήναντός σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνοις ἂν αὐτῷ, καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν;" "Πάνυ γ'," ἔφη. "Ἴσως τοίνυν ταύτῃ οὐκ ἄλογον, μὴ πρότερον αὐτὸν ἀποκτεινύναι δεῖν, πρὶν ἂν ἀνάγκην τινὰ θεὸς ἐπιπέμψῃ, ὥσπερ καὶ τὴν νῦν ἡμῖν παροῦσαν."

VII. "Ἀλλ' εἰκός," ἔφη ὁ Κέβης, "τοῦτό γε φαίνεται. ὃ μέντοι νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥᾳδίως ἂν ἐθέλειν ἀποθνῄσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴ περ ὃ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τ' εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται θεοί, οὐκ ἔχει λόγον· οὐ γάρ που αὐτός γ' αὑτοῦ οἴεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος·

a quo ille est vobis datus ex hominum vita migrandum est Cicero, *de Rep.* vi. 8.

23. ἄν: repeated after χαλεπαίνοις. Cf. *Ap.* 40 d.—**κτημάτων**: distinguished from χρημάτων.

26. ταύτῃ: opposed to οὕτω l. 14. — **μὴ πρότερον** κτλ.: i.e. should wait until God should send for him.

VII. *This seems reasonable, but why should a lover of truth desire to die, and not prefer to remain here in the care of the gods, his good masters? And is not Socrates unreasonable in his willingness to leave this present life? Socrates must defend himself against this charge.*

2. τὸ ... ἀποθνῄσκειν: in apposition with the relative ὅ. Cf. the construction of τὸ θεὸν εἶναι two lines below.

3. ἔοικεν ἀτόπῳ: equivalent to ἔοικεν ἄτοπον εἶναι. Cf. *Ap.* 31 b.

6. τὸ μὴ ἀγανακτεῖν: subject of ἔχει λόγον.

8. θεοί: for construction, cf. τοὺς Αἰσώπου 61 b.

9. οἴεται: sc. ὁ φρονιμώτατος, —

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Due today

62 d

ἀλλ' ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, [φευκτέον εἶναι ἀπὸ τοῦ δεσπότου,] καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπό e
γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅ τι μάλιστα παραμένειν, διὸ
ἀλογίστως ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν ἀεὶ
εἶναι παρὰ τῷ αὐτοῦ βελτίονι. καίτοι οὕτως, ὦ Σώκρατες,
τοὐναντίον εἶναι εἰκὸς ἢ ὃ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ φρο-
νίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας
χαίρειν." ἀκούσας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ
τοῦ Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς "Ἀεί τοι," 63
ἔφη, "ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάνυ εὐθέως
ἐθέλει πείθεσθαι ὅ τι ἄν τις εἴπῃ." Καὶ ὁ Σιμμίας "Ἀλλὰ
μήν," ἔφη, "ὦ Σώκρατες, νῦν γέ μοι δοκεῖ τι καὶ αὐτῷ λέ-
γειν Κέβης· τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς
δεσπότας ἀμείνους αὐτῶν φεύγοιεν καὶ ῥᾳδίως ἀπαλλάττοιντο
αὐτῶν; καί μοι δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω
ῥᾳδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, b
ὡς αὐτὸς ὁμολογεῖς, θεούς." "Δίκαια," ἔφη, "λέγετε. οἶμαι
γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι
ὥσπερ ἐν δικαστηρίῳ." "Πάνυ μὲν οὖν," ἔφη ὁ Σιμμίας.

VIII. "Φέρε δή," ἦ δ' ὅς, "πειραθῶ πιθανώτερον πρὸς

change from indefinite plural to the singular.

10. **φευκτέον εἶναι**: explains *ταῦτα*.

14. **οὕτως**: cf. *οὕτω* 62 b.

15. **ἤ**: *than*, after the comparative idea in *τοὐναντίον*.

21. **τι λέγειν**: cf. *οὐδὲν λέγει, Ap.* 30 b.

22. **ὡς ἀληθῶς**: construe with *σοφοί*.

23. **ῥᾳδίως**: cf. l. 2.

24. **εἰς σέ**: i.e. Cebes not only makes his point, but makes it against Socrates.

26. **θεούς**: in apposition with *ἄρχοντας*. — **δίκαια**: predicate.

Here closes the prologue, which serves simply as a background for the scene of the dialogue, a setting for the argument. The companions of Socrates have gathered simply as friends, and for no philosophical discussion, but by degrees they have come to the consideration of the relation of the true lover of truth to death.

VIII. Introductory to the first topic, — why a philosopher should meet death with joy. *Socrates has strong hopes that the dead have existence, and that the good have a happy existence. He expects to come to a company of good men, and certainly to come to good gods.*

1. **πιθανώτερον**: a humorous allusion to Socrates's failure to convince the court.

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114 d ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ," ἔφη, "ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾤμην ἥξειν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθούς, ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἠδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δ' εὖ ἴστε ὅτι παρ' ἄνδρας τ' ἐλπίζω ἀφίξεσθαι ἀγαθούς· καὶ τοῦτο μὲν c οὐκ ἂν πάνυ διισχυρισαίμην· ὅτι μέντοι παρὰ θεοὺς δεσπότας πάνυ ἀγαθοὺς [ἥξειν], εὖ ἴστε ὅτι, εἴ πέρ τι ἄλλο τῶν τοιούτων, διισχυρισαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως ἀγανακτῶ, ἀλλ' εὔελπίς εἰμι εἶναί τι τοῖς τετελευτηκόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς."

. . . . . .

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LXIII. "Τὸ μὲν οὖν ταῦτα διισχυρίσασθαι οὕτως ἔχειν, d ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν γ' ἡ ψυχὴ φαίνεται οὖσα, τοῦτο

3. πρῶτον μέν: as often, the form of the sentence is changed later.

6. ἠδίκουν ἄν: *I should be wrong.* SCG. 429. — **ἀγανακτῶν**: cf. *Crito* **43 c.** — **νῦν δέ**: contrasted with *εἰ μέν* in l. 3 above.

7. παρ' ἄνδρας: cf. *Ap.* **41 a.** — **τοῦτο μέν**: i.e. *ἀφίξεσθαι κτλ.* To this, *μέντοι* is adversative.

9. εἴ περ κτλ.: cf. **59 a.**

11. ὁμοίως: sc. *as I otherwise should.*

In the first division of the argument, Socrates shows that pure, absolute truth cannot be attained while the soul is hampered by the body. The lover of truth, then, is ever eager to free his soul from the fetters of the body. But this argument assumes the immortality of the soul, and the latter must be proved. — After his argument, Socrates gives briefly his view of the universe, — including *Inferno*, *Purgatorio*, and *Paradiso*.

LXIII. *Socrates would not insist on the exactness of the lines of his picture of the life of the soul after death, but believes that something like it is true. The immortality of the soul has been shown, and a good man may be of good cheer as regards the future. Here Socrates reverts to the situation at* **63 b.**

1. ταῦτα: subject of *οὕτως ἔχειν.* — **τὸ διισχυρίσασθαι**: subject of *πρέπει.* Cf. **63 c.**

2. ὅτι κτλ.: this clause is resumed by *τοῦτο.*

4. ἀθάνατον: neuter predicate, in spite of the gender of the subject.

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114 d

καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπᾴδειν ἑαυτῷ, διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ ἄνδρα ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ e
σῶμα καὶ τοὺς κόσμους εἴασε χαίρειν, ὡς ἀλλοτρίους τ' ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὑτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρείᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν 115
εἰς Ἅιδου πορείαν, ὡς πορευσόμενος ὅταν ἡ εἱμαρμένη καλῇ. ὑμεῖς μὲν οὖν," ἔφη, "ὦ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰς αὖθις ἔν τινι χρόνῳ ἕκαστος πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἱμαρμένη, καὶ σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν."

LXIV. ταῦτα δὴ εἰπόντος αὐτοῦ, ὁ Κρίτων, "Εἶεν," ἔφη, b
"ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ περὶ τῶν

5. οἰομένῳ: has the main idea, — "it is worth while to believe, even at some risk."

7. ἐπᾴδειν: sc. to charm away the childish fear of death which remains in the soul.

9. περὶ τὸ σῶμα: equivalent to *τοῦ σώματος*. Cf. *περὶ τὸ μανθάνειν*, below.

10. τοὺς κόσμους: sc. *τοῦ σώματος*.

11. θάτερον: euphemistic for *κακόν*.

14. ἀληθείᾳ: This corresponds to what became the fourth cardinal virtue, — *σοφία*. The four, as they were generally accepted later, seem to have been enunciated first in Plato's *Republic*, Book iv: *σοφία*, *ἀνδρεία*, *δικαιοσύνη*, *σωφροσύνη*. — **οὕτω**: refers to *κοσμήσας*, above.

15. ὡς πορευσόμενος: *ready to go.*

18. τραγικός: Socrates is still in a playful mood.

20. λουσάμενον: the chief matter is expressed by the participle, "to bathe before I drink the drug."

21. λούειν: explanatory infinitive; cf. *Crito* **45 c.**

LXIV. *What last instructions will Socrates give to his friends? What can they do to please him? Nothing new. Just what he is always saying, — that if they care for themselves, they will please*

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παίδων ἢ περὶ ἄλλου του, ὅ τι ἄν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν;" "Ἅπερ ἀεὶ λέγω," ἔφη, "ὦ Κρίτων· οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς, καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δ' ὑμῶν μὲν αὐτῶν ἀμελῆτε, καὶ μὴ 'θέλητε, ὥσπερ κατ' ἴχνη κατὰ τὰ νῦν τ' εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον c ποιήσετε." "Ταῦτα μὲν τοίνυν προθυμηθησόμεθα," ἔφη, "οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον;" "Ὅπως ἄν," ἔφη, "βούλησθε, ἐάν πέρ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς." γελάσας δ' ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, "Οὐ πείθω, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγώ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος, καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἴεταί με ἐκεῖνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δή, πῶς με θάπτῃ. ὅτι δ' ἐγὼ πάλαι πολὺν λόγον d πεποίημαι, ὡς, ἐπειδὰν πίω τὸ φάρμακον, οὐκέτι ὑμῖν παραμενῶ, ἀλλ' οἰχήσομαι ἀπιὼν εἰς μακάρων δή τινας εὐδαιμο-

him even if they make no promises now. — How shall they bury Socrates? They cannot bury Socrates, *and they may do what they like with his body.*

5. ὑμῶν κτλ.: cf. *Ap.* **29 e, 36 c.**

6. ἐμοῖς: masculine, cf. **περὶ παίδων**, above.

11. ταῦτα μὲν κτλ.: simply marks the transition. Cf. *Crito* **44 d.** — **προθυμηθησόμεθα**: cf. **62 a.**

12. θάπτωμεν: deliberative subjunctive. Crito means to ask Socrates's preference for cremation or inhumation. Cf. Cum enim de immortalitate animorum disputavisset et iam moriendi tempus urgeret, rogatus a Critone quem ad modum sepeliri vellet, "Multam vero" inquit "operam, amici, frustra consumpsi. Critoni enim nostro non persuasi me hinc avolaturum neque mei quicquam relicturum. Verum tamen, Crito, si me adsequi potueris aut sicubi nanctus eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrum, cum hinc excessero, consequetur." Cicero, *Tusc.* i. 103.

15. οὗτος: contrasted with **ἐκεῖνον**, below.

18. θάπτῃ: the mood of direct quotation is retained. — **ὅτι** κτλ.: resumed by **ταῦτα**.

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νίας, ταῦτα [μοι] δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγγυήσασθε οὖν με πρὸς Κρίτωνα," ἔφη, "τὴν ἐναντίαν ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἠγγυᾶτο. οὗτος μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δ' ἤ μὴν μὴ παραμενεῖν ἐγγυήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων ῥᾷον φέρῃ, καὶ μὴ e ὁρῶν μου τὸ σῶμα ἢ καόμενον ἢ κατορυττόμενον ἀγανακτῇ ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει. εὖ γὰρ ἴσθι," ἢ δ' ὅς, "ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τοὐμὸν σῶμα θάπτειν, καὶ θάπτειν οὕτως ὅπως ἄν σοι φίλον ᾖ καὶ μάλιστα 116 ἡγῇ νόμιμον εἶναι."

LXV. ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἵπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς

21. **ταῦτα**: i.e. all the preceding argument.

24. **ἠγγυᾶτο**: the tense implies that the offer was not accepted. This cannot refer to the offer of surety for the payment of a fine (cf. *παραμενεῖν*), but suggests that Crito may have desired to relieve Socrates from the month's imprisonment, by giving bonds for his appearance to meet his sentence.

27. **τὸ σῶμα**: in strong contrast with *ἐμοῦ*.

31. **εἰς αὐτὸ τοῦτο**: i.e. as being false. — **πλημμελές**: predicate.

34. **νόμιμον**: here, again, an indication of Socrates's care to obey both written and unwritten laws.

LXV. *Socrates leaves his friends in order to bathe, and then to converse with his family. When he returns to his friends, the day is far spent, and he says little more. The attendant of the Eleven comes to bid him farewell, sure that Socrates will not be angry with him for bringing the word of death. Socrates tells Crito to have the drug brought. Others may have delayed drinking the hemlock as long as a gleam of day lasted, but he has nothing to gain by drinking the drug a little later.*

2. **ὡς λουσόμενος**: *saying that he was going to bathe.* — **περιμένειν**: cf. 59 d.

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συμφορᾶς διεξιόντες, ὅση ἡμῖν γεγονυῖα εἴη, ἀτεχνῶς ἡγούμενοι ὥσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δ' ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ παιδία, b — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἷς δὲ μέγας, — καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, ἐναντίον τοῦ Κρίτωνος διαλεχθείς τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δ' ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πολλὰ μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἕνδεκα ὑπηρέτης καὶ στὰς παρ' αὐτόν, "Ὦ Σώκρατες," ἔφη, "οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων c καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλὰ ἐκείνους. νῦν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὡς ῥᾷστα φέρειν τὰ ἀναγκαῖα." καὶ ἅμα δακρύσας d μεταστρεφόμενος ἀπῄει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, "Καὶ σύ," ἔφη, "χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν." καὶ ἅμα πρὸς ἡμᾶς, "Ὡς ἀστεῖος," ἔφη, "ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσῄει καὶ διελέγετο ἐνίοτε

6. **ὀρφανοί**: predicate. The subject of the infinitive is subject also of *περιεμένομεν*.

7. **παιδία**: cf. *Ap.* 34 d.

9. **γυναῖκες**: among these, of course, Xanthippe is included. She returns to the prison in the afternoon, though she was conducted home in the morning (60 a). — Of Socrates's other living kin, nothing is known.

15. **καταγνώσομαι**: cf. *Ap.* 25 a.

18. **ἀρχόντων**: i.e. the Eleven. Cf. *Ap.* 39 e, and 44 a. — **ἐν τούτῳ κτλ.**: i.e. while Socrates was in prison.

20. **τῶν ἀφικομένων**: partitive genitive, — "of all whom I ever knew."

22. **ἐκείνους**: the jailer assumes that Socrates will be angry with some one, but believes that he will hold the right persons responsible for his death. — **ἀγγέλλων**: expresses purpose. Cf. *πείθων Ap.* 30 a.

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καὶ ἦν ἀνδρῶν λῷστος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ' ἄγε δή, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος." καὶ ὁ Κρίτων, "Ἀλλ' οἶμαι," ἔφη, "ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον e εἶναι ἐπὶ τοῖς ὄρεσιν καὶ οὔπω δεδυκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνοντας, ἐπειδὰν παραγγελθῇ αὐτοῖς, δειπνήσαντάς τε καὶ πιόντας εὖ μάλα, καὶ συγγενομένους γ' ἐνίους ὧν ἂν τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ." καὶ ὁ Σωκράτης, "Εἰκότως γε," ἔφη, "ὦ Κρίτων, ἐκεῖνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἴονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα [εἰκότως] οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδανεῖν ὀλίγον ὕστερον πιὼν 117 ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος. ἀλλ' ἴθι," ἔφη, "πιθοῦ καὶ μὴ ἄλλως ποίει."

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον ἑστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον διατρίψας ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι

31. ἥλιον: the day was not gone, while the sun's light could be seen. Cf. **61 e**.

38. ταῦτα ποιήσαντες: *by doing this.*

40. παρ' ἐμαυτῷ: *in my own judgment.* Cf. the proverb *μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ*, *Prov.* iii. 7, cf. *Rom.* xii. 16.

41. φειδόμενος κτλ.: seems to be an allusion to Hesiod's advice to use the wine freely both when the jar was first opened, and when it was nearly exhausted, but to be sparing of it the rest of the time. — **πιθοῦ**: cf. *Crito* **44 b**. SCG. 403.

LXVI. *The drug is brought. Socrates asks if he may pour a libation to a god, but learns that only so much has been prepared as it is well for him to drink. He prays, however, that his departure may be for his happiness. His friends cannot restrain their tears when he drinks the drug, but he rebukes their lamentations, and expresses his desire to die in peace.*

1. τῷ παιδί: doubtless Crito's personal attendant. Cf. **60 a**.

3. τὸν μέλλοντα κτλ.: i.e. a specialist, who had charge of the execution. — **τὸ φάρμακον**: this is nowhere specified by Plato, but was *κώνειον*, or the seeds of the poison hemlock, which, as is seen, were prepared by grinding or pounding in a druggist's mortar. As a means of execution of a sentence of death, this seems to have

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φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, "Εἶεν," ἔφη, "ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν;" "Οὐδὲν ἄλλο," ἔφη, "ἢ πιόντα περιιέναι, ἕως ἄν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι — καὶ οὕτως αὐτὸ ποιήσει." καὶ ἅμα ὤρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν καὶ μάλα ἵλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, "Τί λέγεις," ἔφη, "περὶ τοῦδε τοῦ πώματος πρὸς τὸ ἀποσπεῖσαί τινι; ἔξεστιν, ἢ οὔ;" "Τοσοῦτον," ἔφη, "ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν." "Μανθάνω," ἦ δ' ὅς· "ἀλλ' εὔχεσθαί γέ που τοῖς θεοῖς ἔξεστί c τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκεῖσε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὔχομαί τε καὶ γένοιτο ταύτῃ." καὶ ἅμ' εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιεν. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἷοί τε ἦσαν κατέχειν τὸ μὴ δακρύειν, ὡς δὲ εἴδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βίᾳ καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαον ἐμαυτόν· οὐ γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου d ἐστερημένος εἴην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ

been used at Athens first in the time of the Thirty. According to Lysias xii. 17, πίνειν κώνειον was the ordinary παράγγελμα under their rule. Plato once (*Lysis* 219 e) mentions this as a poison for which wine was an antidote. According to modern authorities, the effects of this poison are much more violent than would seem from Plato's story.

7. σου: construe with σκέλεσι. — **κατακεῖσθαι**: construe with χρή.

8. αὐτό: nominative, *itself*.

10. χρώματος: genitive with οὐδέν only as obj. of διαφθείρας, not as obj. of τρέσας.

13. τοσοῦτον: i.e. *only* so much.

17. γένοιτο ταύτῃ: *so may it be*.

20. τὸ μὴ δακρύειν: the negative repeats that contained in κατέχειν.

21. ἐμοῦ γε καὶ αὐτοῦ: genitive with βίᾳ.

22. ἐγκαλυψάμενος: sc. with a fold of his mantle. Cf. l. 43.

23. οἷον: an idea of thinking is implied. H. 1001.

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οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος [κλάων καὶ] ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεῖνος δέ, "Οἷα," ἔφη, "ποιεῖτε, ὦ θαυμάσιοι! ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε." καὶ e ἡμεῖς ἀκούσαντες ᾐσχύνθημέν τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθών, ἐπειδή οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατε- κλίνη ὕπτιος· οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ [οὗτος ὁ δοὺς τὸ φάρμακον] διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κἄπειτα σφόδρα πιέσας αὐτοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανιὼν οὕτως ἡμῖν 118 ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνῦτο. καὶ αὐτὸς ἥπτετο καὶ εἶπεν ὅτι, ἐπειδὰν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἧτρον ψυχόμενα, καὶ ἐκκαλυψάμενος, ἐνεκεκάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταῖον ἐφθέγξατο, "Ὦ Κρίτων," ἔφη, "τῷ Ἀσκλη- πιῷ ὀφείλομεν ἀλεκτρυόνα· ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται," ὁ Κρίτων· "ἀλλ' ὅρα,

28. τῶν παρόντων: partitive with οὐδένα.

29. οἷα: cf. οἷον **61** c.

30. τούτου ἕνεκα: explained by the ἵνα clause.

31. εὐφημίᾳ κτλ.: a Pythagorean doctrine.

33. τοῦ δακρύειν: ablative genitive.

35. ὕπτιος: predicate. To this, οὕτω refers.

40. πηγνῦτο: optative. The mode-sign ι is absorbed by the ν.

41. γένηται: the subject is implied in ψύχοιτο κτλ.

43. ὃ κτλ.: *and this was the last* etc.

44. Ἀσκληπιῷ: a cock was an offering of thanksgiving to the god of health, for recovery from illness. This expression is no clinging to an old superstition in Socrates's last moments, but is his figurative way of saying that now he is freed from all the ills of the body.

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εἴ τι ἄλλο λέγεις." ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς ὀφθαλμούς.

LXVII. Ἧδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἑταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαῖμεν ἄν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου καὶ [ἄλλως] φρονιμωτάτου καὶ δικαιοτάτου.

47. εἴ τι ἄλλο λέγεις: *whether you have anything else to say.*

LXVII. **2. τῶν τότε**: *of his time.* The expression is suited to the time of composition of the dialogue. Cf. **δεῦρο 58 b.**

3. ἄλλως: *in general.* — In this praise, the narrator gives the impression of studied moderation. This is consistent with Plato's practice of presenting his portrait of Socrates without comment or criticism.

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ΠΛΑΤΩΝΟΣ ΣΥΜΠΟΣΙΟΝ

(ALCIBIADES PRAISES SOCRATES)

St. 3, p. 215

215 a

XXXII. "Σωκράτη δ' ἐγὼ ἐπαινεῖν, ὦ ἄνδρες, οὕτως ἐπιχειρήσω, δι' εἰκόνων. οὗτος μὲν οὖν ἴσως οἰήσεται ἐπὶ τὰ γελοιότερα, ἔσται δ' ἡ εἰκὼν τοῦ ἀληθοῦς ἕνεκα, οὐ τοῦ γελοίου. φημὶ γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς σιληνοῖς τούτοις τοῖς ἐν τοῖς ἑρμογλυφείοις καθημένοις, οὕστινας b ἐργάζονται οἱ δημιουργοὶ σύριγγας ἢ αὐλοὺς ἔχοντας, οἳ διχάδε διοιχθέντες φαίνονται ἔνδοθεν ἀγάλματα ἔχοντες θεῶν. καὶ φημὶ αὖ ἐοικέναι αὐτὸν τῷ σατύρῳ τῷ Μαρσύᾳ. ὅτι μὲν οὖν τό γ' εἶδος ὁμοῖος εἶ τούτοις, ὦ Σώκρατες, οὐδ' αὐτὸς ἂν που ἀμφισβητήσαις· ὡς δὲ καὶ τἆλλα ἔοικας, μετὰ τοῦτο ἄκουε. ὑβριστὴς εἶ· ἢ οὔ; ἐὰν γὰρ μὴ ὁμολο-

At a feast held at the house of Agatho, the tragic poet, to celebrate the victory which he had just won in the Lenaean festival of 416 B.C., several have spoken in praise of Love, and then Alcibiades, who is now in his greatest glory, just before the Sicilian Expedition, praises Socrates.

XXXII. *Socrates is like one of the ugly images of a seated satyr, which, when opened, proves to contain a beautiful shrine and the figure of a god.*

1. οὕτως: explained by **δι' εἰκόνων**.

5. τούτοις: indicates the familiarity of such images. — **καθημένοις**: these figures generally represented Silenus in a sitting posture, playing the pipe.

6. αὐλούς: object of **ἔχοντας**.

7. διοιχθέντες: sc. as by the two wings of a double door. Cf. **222 a**.

9. εἶδος: in the *Symposium* of Xenophon, Socrates is represented as humorously urging the advantages of his broad, turned-up nose, his projecting eyes, and his thick lips, and finally as saying: **ἐκεῖνο δ' οὐδὲν τεκμήριον λογίζει ὡς ἐγώ σου καλλίων εἰμί, ὅτι καὶ Ναΐδες θεαὶ οὖσαι τοὺς Σιληνοὺς ἐμοὶ ὁμοιοτέρους τίκτουσιν ἢ σοί**; (*Symp.* v. 7), — *the Naiad nymphs, goddesses, bear Silens, and these are more like to Socrates than to Critobulus.*

11. ὑβριστής: a reference to his teasing irony. — **ἢ οὔ**: *are you not?*

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γῆς, μάρτυρας παρέξομαι. ἀλλ' οὐκ αὐλητής; πολύ γε θαυμασιώτερος ἐκείνου· ὁ μέν γε δι' ὀργάνων ἐκήλει τοὺς c ἀνθρώπους τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νυνὶ ὅς ἂν τὰ ἐκείνου αὐλῇ (ἃ γὰρ Ὄλυμπος ηὔλει, Μαρσύου λέγω, τοῦ διδάξαντος), — τὰ οὖν ἐκείνου ἐάν τ' ἀγαθὸς αὐλητὴς αὐλῇ ἐάν τε φαύλη αὐλητρίς, μόνα κατέχεσθαι ποιεῖ καὶ δηλοῖ τοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους, διὰ τὸ θεῖα εἶναι. σὺ δ' ἐκείνου τοσοῦτον μόνον διαφέρεις, ὅτι ἄνευ ὀργάνων ψιλοῖς λόγοις ταὐτὸν τοῦτο ποιεῖς. ἡμεῖς γοῦν ὅταν μέν του ἄλλου ἀκούωμεν λέγοντος καὶ πάνυ ἀγαθοῦ ῥήτορος ἄλλους d λόγους, οὐδὲν μέλει, ὡς ἔπος εἰπεῖν, οὐδενί· ἐπειδὰν δὲ σοῦ τις ἀκούῃ ἢ τῶν σῶν λόγων ἄλλου λέγοντος, κἂν πάνυ φαῦλος ᾖ ὁ λέγων, ἐάν τε γυνὴ ἀκούῃ ἐάν τ' ἀνὴρ ἐάν τε μειράκιον, ἐκπεπληγμένοι ἐσμὲν καὶ κατεχόμεθα. †

"ἐγὼ γοῦν, ὦ ἄνδρες, εἰ μὴ ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὁμόσας ἂν ὑμῖν, οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ πάσχω ἔτι καὶ νυνί. ὅταν γὰρ ἀκούω, πολύ μοι e μᾶλλον ἢ τῶν κορυβαντιώντων ἥ τε καρδία πηδᾷ καὶ δάκρυα ἐκχεῖται ὑπὸ τῶν λόγων τῶν τούτου. ὁρῶ δὲ καὶ ἄλλους παμπόλλους ταὐτὰ πάσχοντας. Περικλέους δ' ἀκούων καὶ ἄλλων ἀγαθῶν ῥητόρων εὖ μὲν ἡγούμην λέγειν, τοιοῦτον

12. **μάρτυρας παρέξομαι**: technical language, as if Alcibiades were conducting a case in court. Cf. *Ap.* **31 c**. — **ἀλλά**: *or*; cf. *Ap.* **37 c**.

13. **ἐκείνου**: i.e. Marsyas, who had vied with Apollo (Xen. *An.* i. 2. 8).

14. **τῇ ἀπὸ κτλ.**: i.e. just like Socrates.

15. **τὰ ἐκείνου**: sc. *μέλη* or *αὐλήματα*.

16. **οὖν**: resumptive.

20. **ψιλοῖς λόγοις**: repeats **ἄνευ ὀργάνων**. — **ταὐτὸν τοῦτο**: i.e. *κατέχεσθαι κτλ.*

22. **λόγους**: object of *λέγοντος*.

23. **ἄλλου λέγοντος**: sc. *αὐτούς*. *When another repeats them.*

26. **κομιδῇ**: Alcibiades does not claim to be quite sober at this moment, but elsewhere ascribes his present frankness to the wine which he has drunk.

27. **εἶπον κτλ.**: "I would take my oath." — **πέπονθα**: cf. *Ap.* **17 a**.

29. **κορυβαντιώντων**: limits *ἡ καρδία* unexpressed. Cf. *Crito* **54 d**.

32. **εὖ λέγειν**: supply *αὐτόν* or *αὐτούς* as subject.

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215 e

δ' οὐδὲν ἔπασχον, οὐδ' ἐτεθορύβητό μου ἡ ψυχὴ οὐδ' ἠγανάκτει ὡς ἀνδραποδωδῶς διακειμένου· ἀλλ' ὑπὸ τουτουὶ τοῦ Μαρσύου πολλάκις δὴ οὕτω διετέθην, ὥστε μοι δόξαι μὴ 216 βιωτὸν εἶναι ἔχοντι ὡς ἔχω. καὶ ταῦτα, ὦ Σώκρατες, οὐκ ἐρεῖς ὡς οὐκ ἀληθῆ. καὶ ἔτι γε νῦν σύνοιδ' ἐμαυτῷ, ὅτι εἰ ἐθέλοιμι παρέχειν τὰ ὦτα, οὐκ ἂν καρτερήσαιμι, ἀλλὰ ταὐτὰ ἂν πάσχοιμι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεὴς ὢν αὐτὸς ἔτι ἐμαυτοῦ μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βίᾳ οὖν ὥσπερ ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὦτα οἴχομαι φεύγων, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγηράσω. πέπονθα δὲ πρὸς τοῦτον μόνον ἀνθρώπων, ὃ οὐκ ἄν τις οἴοιτο b ἐν ἐμοὶ ἐνεῖναι, — τὸ αἰσχύνεσθαι ὁντινοῦν· ἐγὼ δὲ τοῦτον μόνον αἰσχύνομαι. σύνοιδα γὰρ ἐμαυτῷ ἀντιλέγειν μὲν οὐ δυναμένῳ, ὡς οὐ δεῖ ποιεῖν ἃ οὗτος κελεύει, ἐπειδὰν δ' ἀπέλθω, ἡττημένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. δραπετεύω οὖν αὐτὸν καὶ φεύγω, καὶ ὅταν ἴδω, αἰσχύνομαι τὰ ὡμολογημένα. c καὶ πολλάκις μὲν ἡδέως ἂν ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις· εἰ δ' αὖ τοῦτο γένοιτο, εὖ οἶδα ὅτι πολὺ μεῖζον ἂν ἀχθοίμην, ὥστε οὐκ ἔχω ὅ τι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.

XXXIII. "καὶ ὑπὸ μὲν δὴ τῶν αὐλημάτων καὶ ἐγὼ καὶ ἄλλοι πολλοὶ τοιαῦτα πεπόνθασιν ὑπὸ τοῦδε τοῦ σατύρου· ἄλλα δ' ἐμοῦ ἀκούσατε ὡς ὁμοιός τ' ἐστὶν οἷς ἐγὼ ἤκασα

36. βιωτόν: cf. *Crito* **47 e**.—**ἔχοντι**: equivalent to *διακειμένου*, above. Cf. *Ap.* **22 e**.

37. ἔτι γε νῦν: i.e. though Alcibiades was no longer young, but perhaps the most influential man in Athens.

40. ἐμαυτοῦ ἀμελῶ: cf. *Ap.* **29 d e**.

44. τὸ αἰσχύνεσθαι: in apposition with *ὃ*.

46. δυναμένῳ: supplementary participle. Cf. *Ap.* **34 b**.

47. ὑπό: because of the verbal idea in *τιμῆς*, which is equivalent to *τιμᾶσθαι*. Cf. *τὴν δόσιν ὑμῖν Ap.* **30 d**.

48. τὰ ὡμολογημένα: for the construction, cf. *Ap.* **34 b**. — Alcibiades is obliged to confess himself convinced that he ought to lead a very different life from that which he leads.

XXXIII. *Socrates cares nothing for beauty nor for wealth.*

3. ἐμοῦ ἀκούσατε: *let* ME *tell you.*

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220 a αὐτὸν, καὶ τὴν δύναμιν ὡς θαυμασίαν ἔχει. εὖ γὰρ ἴστε ὅτι
οὐδεὶς ὑμῶν τοῦτον γιγνώσκει· ἀλλὰ ἐγὼ δηλώσω, ἐπείπερ d
ἠρξάμην. ὁρᾶτε γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν
καλῶν καὶ ἀεὶ περὶ τούτους ἐστὶν καὶ ἐκπέπληκται, ὡς τὸ
σχῆμα αὐτοῦ. τοῦτο οὐ σιληνῶδες; σφόδρα γε. τοῦτο γὰρ
οὕτος ἔξωθεν περιβέβληται, ὥσπερ ὁ γεγλυμμένος σιληνός·
ἔνδοθεν δὲ ἀνοιχθεὶς πόσης οἴεσθε γέμει, ὦ ἄνδρες συμπόται,
σωφροσύνης; ἴστε ὅτι οὔτ' εἴ τις καλός ἐστι μέλει αὐτῷ
οὐδέν, ἀλλὰ καταφρονεῖ τοσοῦτον ὅσον οὐδ' ἂν εἷς οἰηθείη,
οὔτ' εἴ τις πλούσιος, οὔτ' εἰ ἄλλην τινὰ τιμὴν ἔχων τῶν ὑπὸ e
πλήθους μακαριζομένων· ἡγεῖται δὲ πάντα ταῦτα τὰ κτή-
ματα οὐδενὸς ἄξια καὶ ἡμᾶς οὐδὲν εἶναι, ἵνα λέγω ὑμῖν, εἰρω-
νευόμενος δὲ καὶ παίζων πάντα τὸν βίον πρὸς τοὺς ἀνθρώπους
διατελεῖ. σπουδάσαντος δὲ αὐτοῦ καὶ ἀνοιχθέντος οὐκ οἶδα
εἴ τις ἑώρακεν τὰ ἐντὸς ἀγάλματα· ἀλλ' ἐγὼ ἤδη ποτ' εἶδον, 217
καμοὶ ἔδοξεν οὕτω θεῖα καὶ χρυσᾶ εἶναι καὶ πάγκαλα καὶ θαυ-
μαστά, ὥστε ποιητέον εἶναι ἔμβραχυ ὅ τι κελεύοι Σωκράτης."

. 219

XXXV. "καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτείδαιαν e
ἐγένετο κοινὴ καὶ συνεσιτοῦμεν ἐκεῖ. πρῶτον μὲν οὖν ἐν
τοῖς πόνοις οὐ μόνον ἐμοῦ περιῆν, ἀλλὰ καὶ τῶν ἄλλων
ἁπάντων. ὁπότ' ἀναγκασθεῖμεν ἀποληφθέντες που, οἷα δὴ 220

4. δύναμιν: proleptic. — θαυμασίαν: predicate.

6. καλῶν: construed with ἐρωτικῶς.

7. ὡς τὸ σχῆμα: *to judge by his bearing.*

12. καταφρονεῖ: τῶν καλῶν, i.e. τοῦ κάλλους.

15. οὐδέν: cf. **220 a**, *Ap.* **30 b.** — ἵνα λέγω ὑμῖν: parenthetical.

16. εἰρωνευόμενος: mainly by pretense of ignorance in order to mislead the interlocutor. Cf. *Ap.* **38 a.** For the contrast with σπουδάσαντος, cf. *Ap.* **24 c.**

17. σπουδάσαντος: inceptive.

XXXV. *Alcibiades tells of Socrates's endurance and self-control when on service in the army in Thrace.*

2. συνεσιτοῦμεν: the two were not of the same deme or phyle, so the messes must have been formed unofficially.

4. ἀποληφθέντες: cf. *Phaedo* **58 c.** — οἷα δή: sc. γίγνεται, *as is wont to happen.*

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220 a

ἐπὶ στρατείας, ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν Ἀ ἔν τ' αὖ ταῖς εὐωχίαις μόνος ἀπολαύειν οἷός τ' ἦν τά τ' ἄλλα, καὶ πίνειν οὐκ ἐθέλων, ὁπότε ἀναγκασθείη, πάντας ἐκράτει, καὶ ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἑώρακεν ἀνθρώπων. τούτου μὲν οὖν μοι δοκεῖ καὶ αὐτίκα ὁ ἔλεγχος ἔσεσθαι· πρὸς δ' αὖ τὰς τοῦ χειμῶνος καρτερήσεις, — δεινοὶ γὰρ αὐτόθι χειμῶνες, — θαυμάσια εἰργάζετο τά τ' ἄλλα, καί ποτ' ὄντος πάγου οἵου δεινοτάτου, b καὶ πάντων ἢ οὐκ ἐξιόντων ἔνδοθεν, ἢ εἴ τις ἐξίοι, ἠμφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πίλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῄει ἔχων ἱμάτιον μὲν τοιοῦτον οἷόνπερ καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥᾷον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς καταφρονοῦντα σφῶν.

5. οὐδέν: predicate. Cf. **216 e.**

7. τά τ' ἄλλα καί: *and in particular.* — **πίνειν** κτλ.: i.e., though Socrates did not care for wine, he could drink more than any one else, without being affected by it.

9. τούτου: i.e. of Socrates's clear head, untroubled by wine. Alcibiades foresaw that much wine was likely to be drunk this night. — At the close of this Symposium, at daybreak, most of the rest are asleep, or go home to bed, but Socrates goes to the Lyceum (gymnasium), and spends the day according to his wont.

11. καρτερήσεις: plural with reference to repeated instances. — **δεινοὶ χειμῶνες**: according to Thucydides (ii. 70), the Athenian generals at last gave favorable terms of capitulation, in part, because of their men's suffering from the winter.

12. οἵου κτλ.: equivalent to *τοιούτου οἷος δεινότατος.* Cf. *θαυμαστὰ ὅσα*, below, equivalent to *θαυμαστόν ἐστιν ὅσα*, and the use of *ὡς* with a superlative.

15. οὗτος δέ: as if *ἄλλοι μέν* had preceded.

17. ἀνυπόδητος: cf. Xen. *Mem.* i. 6. 2.

18. ὑποδεδεμένοι: *who had shoes.*

19. καταφρονοῦντα: Socrates's indifference to cold seemed a reflection on his comrades' effeminacy.

XXXVI. *Of Socrates's power of concentration of thought, and his bravery in battle as shown at Potidaea and in the retreat from Delium. Such a man had never been before. Brasidas might be compared with Achilles, and Pericles with Nestor and Antenor. But no such comparison could be found for Socrates.*

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XXXVI. "καὶ ταῦτα μὲν δὴ ταῦτα· c

'οἷον δ' αὖ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ'

ἐκεῖ ποτε ἐπὶ στρατιᾶς, ἄξιον ἀκοῦσαι. συννοήσας γὰρ αὐτόθι ἔωθέν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προὐχώρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. καὶ ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ἠσθάνοντο, καὶ θαυμάζοντες ἄλλος ἄλλῳ ἔλεγον ὅτι 'Σωκράτης ἐξ ἐωθινοῦ φροντίζων τι ἕστηκεν.' τελευτῶντες δέ τινες τῶν νέων, ἐπειδὴ ἑσπέρα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ' ἦν, χαμεύνια ἐξενεγκάμενοι ἅμα d μὲν ἐν τῷ ψύχει καθηῦδον, ἅμα δ' ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἑστήξοι. ὁ δ' εἰστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν· ἔπειτα ᾤχετ' ἀπιὼν προσευξάμενος τῷ ἡλίῳ.

"εἰ δὲ βούλεσθε ἐν ταῖς μάχαις· τοῦτο γὰρ δὴ δίκαιόν γ' αὐτῷ ἀποδοῦναι· ὅτε γὰρ ἡ μάχη ἦν, ἐξ ἧς ἐμοὶ καὶ τἀριστεῖα ἔδοσαν οἱ στρατηγοί, οὐδεὶς ἄλλος ἐμὲ ἔσωσεν ἀνθρώπων ἢ οὗτος, τετρωμένον οὐκ ἐθέλων ἀπολιπεῖν, ἀλλὰ e συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ. καὶ ἐγὼ μέν, ὦ Σώκρατες, καὶ τότ' ἐκέλευον σοὶ διδόναι τἀριστεῖα τοὺς στρατηγούς, καὶ τοῦτό γέ μοι οὔτε μέμψει οὔτ' ἐρεῖς ὅτι ψεύδομαι·

1. **ταῦτα κτλ.**: formula of transition. Cf. *Crito* **44 d**, *Phaedo* **115 c**.

2. Quoted with slight change from Homer, δ 271, where Menelaus at Sparta caps Helen's story of Odysseus. — **οἷον . . . ἔτλη**: "the doings and sufferings." Cf. *Phaedo* **117 d**.

4. **προὐχώρει**: sc. *τὸ σκοπεῖν*.

7. **φροντίζων**: cf. *φροντιστής Ap.* **18 b**.

8. **τελευτῶντες**: cf. *τελευτῶν Ap.* **22 c**.

12. **τῷ ἡλίῳ**: cf. *Ap.* **26 d**, where Meletus charges Socrates with lack of respect for the sun. Socrates was punctilious in his observance of the ordinary forms of worship and reverence.

13. **εἰ δὲ βούλεσθε**: the sentence is not completed. The speaker has in mind something like *οἷος ἦν ἐν ταῖς μάχαις ἐρῶ*.

14. **ἀποδοῦναι**: Alcibiades would give Socrates his due. — **ἡ μάχη**: sc. at Potidaea, 432 B.C. See on *Ap.* **28 e**.

17. **ἐγὼ μέν**: opposed to **ἀλλὰ . . . αὐτός**.

19. **τοῦτό γε**: Socrates might blame Alcibiades for much else, but not for this.

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ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ ἐμὸν ἀξίωμα ἀποβλεπόντων καὶ βουλομένων ἐμοὶ διδόναι τἀριστεῖα, αὐτὸς προθυμότερος ἐγένου τῶν στρατηγῶν ἐμὲ λαβεῖν ἢ σαυτόν. ἔτι τοίνυν, ὦ ἄνδρες, ἄξιον ἦν θεάσασθαι Σωκράτη, ὅτ' ἀπὸ 221
Δηλίου φυγῇ ἀνεχώρει τὸ στρατόπεδον· ἔτυχον γὰρ παραγενόμενος ἵππον ἔχων, οὗτος δ' ὅπλα. ἀνεχώρει οὖν ἐσκεδασμένων ἤδη τῶν ἀνθρώπων οὗτός τ' ἅμα καὶ Λάχης· καὶ ἐγὼ περιτυγχάνω, καὶ ἰδὼν εὐθὺς παρακελεύομαί τ' αὐτοῖν θαρρεῖν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτώ. ἐνταῦθα δὴ καὶ κάλλιον ἐθεασάμην Σωκράτη ἢ ἐν Ποτειδαίᾳ· αὐτὸς γὰρ ἧττον ἐν φόβῳ ἢ διὰ τὸ ἐφ' ἵππου εἶναι· πρῶτον μὲν ὅσον περιῆν Λάχητος τῷ ἔμφρων εἶναι· ἔπειτα ἔμοιγ' ἐδόκει, ὦ b
Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι ὥσπερ καὶ ἐνθάδε, 'βρενθυόμενος καὶ τὠφθαλμὼ παραβάλλων,' ἠρέμα παρασκοπῶν καὶ τοὺς φιλίους καὶ τοὺς πολεμίους, δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν, ὅτι εἴ τις ἅψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως ἀμυνεῖται. διὸ καὶ ἀσφαλῶς ἀπῄει καὶ οὗτος καὶ ὁ ἑταῖρος· σχεδὸν γάρ τι τῶν

22. ἢ σαυτόν: *rather than yourself.* αὐτός might have been used, but the accusative points the contrast.

24. ἀπὸ Δηλίου: sc. in 424 B.C. Plato refers to this event in *Laches* 181 b, and to the battle of Potidaea at the beginning of his *Charmides*.

25. ἵππον ἔχων: at Potidaea, Alcibiades was a hoplite; cf. ὅπλα above. — ἀνεχώρει: the singular shows that Laches is mentioned as an afterthought. Cf. ἀπῄει l. 37, below.

27. περιτυγχάνω: historical present.

30. ἐφ' ἵππου: obviously a mounted man was more secure on a retreat.

31. τῷ ἔμφρων εἶναι: dative of respect. The case of ἔμφρων makes clear the subject of εἶναι.

32. τὸ σὸν δὴ τοῦτο: cf. *Ap.* 34 d.

33. βρενθυόμενος κτλ.: reference to ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς, καὶ τὠφθαλμὼ παραβάλλεις, | κἀνυπόδητος κτλ. *Clouds* 362, where Aristophanes describes Socrates's manner on the streets of Athens. His bearing was the same in the midst of danger. The allusion to Aristophanes is not at all in the tone of one who believed that the comedy of the *Clouds* really had much influence in causing prejudice against Socrates. — παραβάλλων: explained by παρασκοπῶν.

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οὕτω διακειμένων ἐν τῷ πολέμῳ οὐδ' ἅπτονται, ἀλλὰ τοὺς προτροπάδην φεύγοντας διώκουσιν. c

"πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτη ἐπαινέσαι καὶ θαυμάσια· ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τάχ' ἄν τις καὶ περὶ ἄλλου τοιαῦτα εἴποι, τὸ δὲ μηδενὶ ἀνθρώπων ὅμοιον εἶναι, μήτε τῶν παλαιῶν μήτε τῶν νῦν ὄντων, τοῦτο ἄξιον παντὸς θαύματος. οἷος γὰρ Ἀχιλλεὺς ἐγένετο, ἀπεικάσειεν ἄν τις καὶ Βρασίδαν καὶ ἄλλους, καὶ οἷος αὖ Περικλῆς, καὶ Νέστορα καὶ Ἀντήνορα, εἰσὶ δὲ καὶ ἕτεροι· καὶ d τοὺς ἄλλους κατὰ ταὐτ' ἄν τις ἀπεικάζοι· οἷος δ' οὐτοσὶ γέγονεν τὴν ἀτοπίαν ἄνθρωπος, καὶ αὐτὸς καὶ οἱ λόγοι αὐτοῦ, οὐδ' ἐγγὺς ἂν εὕροι τις ζητῶν, οὔτε τῶν νῦν οὔτε τῶν παλαιῶν, εἰ μὴ ἄρα εἰ οἷς ἐγὼ λέγω ἀπεικάζοι τις αὐτόν, ἀνθρώπων μὲν μηδενί, τοῖς δὲ σιληνοῖς καὶ σατύροις, αὐτὸν καὶ τοὺς λόγους.

XXXVII. "καὶ γὰρ οὖν καὶ τοῦτο ἐν τοῖς πρώτοις παρέλιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοί εἰσι τοῖς σιληνοῖς τοῖς διοιγομένοις. εἰ γὰρ ἐθέλοι τις τῶν Σωκράτους ἀκούειν e λόγων, φανεῖεν ἂν γελοῖοι τὸ πρῶτον· τοιαῦτα καὶ ὀνόματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, σατύρου τινα ὑβριστοῦ δοράν. ὄνους γὰρ κανθηλίους λέγει καὶ χαλκέας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέψας, καὶ ἀεὶ διὰ τῶν αὐτῶν τὰ αὐτὰ

43. τὸ . . . εἶναι: resumed in τοῦτο, subject of ἄξιόν ἐστι. — ὅμοιον: masculine.

45. ἀπεικάσειεν κτλ.: by a slight shift, instead of τοιοῦτος ἦν κτλ. Similarly, below, after οὐτοσί.

46. καὶ ἕτεροι: sc. who might be compared with Pericles.

47. ἀπεικάζοι: sc. ἄλλοις.

XXXVII. *Socrates's sayings themselves, too, are like these figures of satyrs. They are in unusual form, and an inconsiderate man might laugh at them. But of all sayings these are most divine, and contain the most images of virtue, and reach to all springs of human action.*

1. τοῦτο: refers to the following clause.

3. διοιγομένοις: *that come open.*

4. ὀνόματα κτλ.: cf. *Ap.* 17 b.

5. περιαμπέχονται: the λόγοι are personified, — like the νόμοι in the *Crito*, 51 c. Cf. 216 d.

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221 e

φαίνεται λέγειν, ὥστ' ἄπειρος καὶ ἀνόητος ἄνθρωπος πᾶς ἂν τῶν λόγων καταγελάσειεν. διοιγομένους δ' ἰδὼν δή τις καὶ 222 ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νοῦν ἔχοντας ἔνδον μόνους εὑρήσει τῶν λόγων, ἔπειτα θειοτάτους καὶ πλεῖστα ἀγάλματ' ἀρετῆς ἐν αὑτοῖς ἔχοντας καὶ ἐπὶ πλεῖστον τείνοντας, μᾶλλον δ' ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῷ κἀγαθῷ ἔσεσθαι.

"ταῦτ' ἐστίν, ὦ ἄνδρες, ἃ ἐγὼ Σωκράτη ἐπαινῶ."

10. **νοῦν ἔχοντας**: predicate.

11. **θειοτάτους**: in the *Clitophon*, 407 *a*, Socrates with his admonitions for virtue is compared to **ἐπὶ μηχανῆς τραγικῆς θεός**.

12. **ἐπὶ πλεῖστον**: i.e. the real bearing of Socrates's discussions was not limited to **ὄνοι** and **χαλκεῖς**. Cf. *Mem.* i. 1. 16, *Laches* 187 *e*, Introd. §§ 9 and 25.

15. **ἐπαινῶ**: refers to **215 a**.

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ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

Πολλάκις ἐθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν 1
οἱ γραψάμενοι Σωκράτην ὡς ἄξιος εἴη θανάτου τῇ πόλει. ἡ
μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν· "Ἀδικεῖ Σωκρά-
της οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ
δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει 2
θεούς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανε-
ρὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δ' ἐπὶ τῶν κοινῶν τῆς
πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν·
διετεθρύλητο γὰρ ὡς φαίη Σωκράτης τὸ δαιμόνιον ἑαυτῷ
σημαίνειν· — ὅθεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν
αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. ὁ δ' οὐδὲν καινότε- 3
ρον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς

I. 1. *How could the court have been persuaded that Socrates was deserving of death? He worshiped the gods of Athens, and introduced no new divinities. All his actions were pious and reverent.* (*Xenophon, himself, of course, was in Asia Minor at the time of Socrates's trial, and did not hear the arguments.*)

1. **Ἀθηναίους**: equivalent to *δικαστάς*. Cf. *Ap.* 17 c.

2. **τῇ πόλει**: dative of interest.

3. **ἡ μὲν γραφή**: contrasted with the arguments in its support. — Cf. *Ap.* 24 b.

6. **πρῶτον μέν**: correlative to the charge of corrupting the youth, in the second chapter.

7. **θύων**: supplementary participle with *φανερὸς ἦν*.

8. **οἴκοι**: every house was expected to have a family altar in the court.

10. **ὡς κτλ.**: subject of *διετεθρύλητο*. — **δαιμόνιον**: cf. *Ap.* 31 d.

13. **τῶν ἄλλων**: *than the others*, i.e. than the rest do.

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I. 1. 3

τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὗτοί τε
15 γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας
εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς
διὰ τούτων αὐτὰ σημαίνειν, κἀκεῖνος δ' οὕτως ἐνόμιζεν.
ἀλλ' οἱ μὲν πλεῖστοί φασιν ὑπό τε τῶν ὀρνίθων καὶ τῶν 4
ἀπαντώντων ἀποτρέπεσθαί τε καὶ προτρέπεσθαι· Σωκράτης
20 δ' ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη
σημαίνειν. καὶ πολλοῖς τῶν συνόντων προηγόρευε τὰ μὲν
ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος·
καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
θομένοις μετέμελε. καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν 5
25 βούλεσθαι μήτ' ἠλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦ-
σιν; ἐδόκει δ' ἂν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ
φαινόμενα ψευδόμενος ἐφαίνετο. δῆλον οὖν ὅτι οὐκ ἂν προ-
έλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. ταῦτα δὲ τίς ἂν ἄλλῳ
πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς
30 ἐνόμιζεν; ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους· 6
τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν ὡς νομίζοιεν
ἄριστ' ἂν πραχθῆναι, περὶ δὲ τῶν ἀδήλων ὅπως ἀποβήσοιτο
μαντευσομένους πέμπειν εἰ ποιητέα. καὶ τοὺς μέλλοντας 7
οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖ-
35 σθαι· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν [ἢ
ἀνθρώπων ἀρχικὸν] ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν
ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα
τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμῃ αἱρετὰ ἐνόμιζεν

18. **φασιν**: contrasted with *ὑπολαμβάνουσιν*.

26. **ἐδόκει ἄν**: contrary to fact in past time. — **ἀμφότερα ταῦτα**: i.e. *ἠλίθιος* and *ἀλαζών*. For the gender, cf. *Symp.* **220** d.

28. **ἀληθεύσειν**: *should prove to speak the truth.* — **ταῦτα**: accusative of specification, *in these matters.*

31. **γάρ**: need not be translated.

32. **ἀδήλων κτλ.**: *uncertain as to their issue.*

33. **μαντευσομένους**: e.g. so Socrates sent Xenophon to Delphi; Xen. *An.* iii. 1. 5. — **εἰ ποιητέα**: *whether they should be done.*

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I. 1. 10

εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς 8
καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε
γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον ὅστις καρπώσεται,
οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον ὅστις ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν,
οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστατεῖν, οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνηται, δῆλον εἰ διὰ
ταύτην ἀνιάσεται, οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς
λαβόντι δῆλον εἰ διὰ τούτους στερήσεται τῆς πόλεως. τοὺς 9
δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα
τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ
τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι
διακρίνειν, — οἷον εἴ τις ἐπερωτῴη πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεῦγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον, ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν, ἢ
μὴ ἐπιστάμενον, — ἢ ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν
πυνθανομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν, ἃ μὲν
μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν, ἃ δὲ μὴ δῆλα
τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν
πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἵλεῳ σημαίνειν.
Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ· πρωΐ τε 10
γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ᾔει καὶ πληθούσης
ἀγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ λοιπὸν ἀεὶ τῆς ἡμέρας ἦν
ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ

40. δῆλον εἶναι: infinitive of indirect discourse, in a subordinate clause.

46. εἰ ἀνιάσεται: the English idiom introduces a negative, *whether or not*. Cf. *Ap.* **29 a.**

47. στερήσεται: for the future middle as passive, cf. *Crito* **54 a.**

49. γνώμης: predicate genitive of possession. — **δαιμονᾶν**: Socrates did not disdain to play upon words.

50. μαθοῦσι: *by learning*. Cf. *ἀριθμήσαντας*, *by counting*, below.

60. ἀεὶ μὲν κτλ.: i.e. he was always in the public eye, yet no one ever, etc. (l. 65).

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πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. οὐδεὶς δὲ πώποτε 11
Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν
οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως
ἥπερ τῶν ἄλλων οἱ πλεῖστοι διελέγετο, σκοπῶν ὅπως ὁ καλού-
μενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφυ καὶ τίσιν ἀνάγκαις
ἕκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας
τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. καὶ πρῶτον μὲν αὐτῶν 12
ἐσκόπει πότερά ποτε νομίσαντες ἱκανῶς ἤδη τἀνθρώπινα εἰδέ-
ναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν
ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται
τὰ προσήκοντα πράττειν. ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς 13
ἐστιν ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν. ἐπεὶ
καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ
ταὐτὰ δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως δια-
κεῖσθαι πρὸς ἀλλήλους. τῶν τε γὰρ μαινομένων τοὺς μὲν 14
οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι·
καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ
ποιεῖν ὁτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι
δοκεῖν· καὶ τοὺς μὲν οὔθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν
θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ
θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μερι-
μνώντων τοῖς μὲν δοκεῖν ἓν μόνον τὸ ὂν εἶναι, τοῖς δ' ἄπειρα
τὸ πλῆθος· καὶ τοῖς μὲν ἀεὶ πάντα κινεῖσθαι, τοῖς δ' οὐδὲν ἄν

66. **τῶν πάντων**: *the universe.*

68. **σοφιστῶν**: without unpleasant connotation.

69. **φροντίζοντας**: cf. *Ap.* **18 b.**

70. **πρῶτον μέν**: cf. l. 89. — **αὐτῶν**: cf. *Ap.* **17 a.** It refers to *τοὺς φροντίζοντας κτλ.*

74. **εἰ**: with *ἐθαύμαζε*, instead of *ὅτι*. Cf. l. 105, iv. 8. 6.

78. **τῶν μαινομένων**: partitive genitive. Parallel to *τῶν μεριμνώντων* l. 84.

83. **ξύλα τὰ τυχόντα**: i.e. probably *fetiches*, of which the worship in Greece was more common than would be inferred from the higher literature.

85. **ἓν μόνον**: the doctrine of the Eleatics (Monists). — **τὸ ὄν**: *that which is, the universe.* — **ἄπειρα**: the doctrine of the Atomists.

86. **οὐδὲν κτλ.**: the doctrine of Zeno.

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I. 1. 18

ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαί τε καὶ ἀπόλλυσθαι, τοῖς δ' οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· "Ἆρ', ὥσπερ οἱ τὰ ἀνθρώπεια μανθάνοντες ἡγοῦνται τοῦθ', ὅ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν βούλωνται ποιήσειν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον ᾗ τῶν τοιούτων ἕκαστα γίγνεται;" περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν τί εὐσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς κἀγαθοὺς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι.

Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, οὐ θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν; βουλεύσας γάρ ποτε καὶ τὸν βουλευτικὸν ὅρκον ὀμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους [ἐννέα στρατηγοὺς] μιᾷ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλά-

15 16 17 18

87. πάντα κτλ.: the doctrine of Heraclitus.

96. περὶ μὲν κτλ.: transitional.

102. ἃ: object of εἰδότας.

105. ὑπέρ: differs little from περί.

107. βουλεύσας: cf. *Ap.* 32 ff.

108. ὅρκον: cognate accusative. — ἐν ᾧ: cf. *Ap.* 17 a.

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ξασθαι τοὺς ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνό- 19
μιζεν ἀνθρώπων, οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι
μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι·
Σωκράτης δ' ἡγεῖτο πάντα μὲν θεοὺς εἰδέναι, τά τε λεγόμενα
καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ
παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων
πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτην 20
περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε περὶ
τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ
λέγοντα καὶ πράττοντα [περὶ θεῶν], οἷά τις ἂν καὶ λέγων
καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

. . . . . .

2
"Ἀλλ'," ἔφη γε ὁ κατήγορος, "Σωκράτει ὁμιλητὰ γενο- 12
μένω Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν
ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων
κλεπτίστατός τε καὶ βιαιότατος καὶ φονικώτατος ἐγένετο,
Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέ-
στατός τε καὶ ὑβριστότατος καὶ βιαιότατος." ἐγὼ δ', εἰ μέν 13
τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι·
τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν ὡς ἐγένετο διηγή-
σομαι. ἐγενέσθην μὲν γὰρ δὴ τὼ ἄνδρε τούτω φύσει φιλο- 14
τιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι' ἑαυτῶν

119. Cf. Psalm cxxxix.

122. At the conclusion of the passage, the author returns to his first thought.

I. **2.** 12–18. *Critias and Alcibiades were companions of Socrates, it is true. These, however, came to him not because they really desired to live as he lived, but because they thought that he would make them able to speak and to act. By his words and example, he kept them temperate while they remained with him, but after they had left him they forgot his lessons of life.*

2. **τὴν πόλιν**: object of *κακὰ ἐποιησάτην*.

3. **ὀλιγαρχίᾳ**, **5.** **δημοκρατίᾳ**: cf. the like contrast in *Ap.* **32 c.**

7. **εἰ ἐποιησάτην**: a logical condition.

9. **ἐγενέσθην μέν**: correlative with *ἤδεσαν δέ*, below.

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I. 2. 18

πράττεσθαι καὶ πάντων ὀνομαστοτάτω γενέσθαι· ἤδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δ' ὁρῶντε καὶ ὄντε οἷω προείρησθον, πότερόν τις αὐτὼ φῇ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἑώρων, ἢ τεθνάναι, ἑλέσθαι ἂν μᾶλλον αὐτὼ τεθνάναι. δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα Σωκράτους ὠρεχθήτην.

17 Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι ἐχρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν· ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προβιβάζοντας. οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς συνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. οἶδα δὲ κἀκείνω σωφρο- 18
νοῦντε ἔστε Σωκράτει συνήστην, οὐ φοβουμένω μὴ ζημιοῖντο ἢ παίοιντο ὑπὸ Σωκράτους, ἀλλ' οἰομένω τότε κράτιστον εἶναι τοῦτο πράττειν.

. . . . . .

12. **ἐλαχίστων**: see Introd. § 17, *Ap.* 31 c.

13. **ἡδονῶν**: equivalent to *ἐπιθυμιῶν*.

16. **φῇ**: deliberative subjunctive. — **ἐπιθυμήσαντε**: causal.

19. **διδόντος**: conditional.

21. **ἄν**: construe with *ἑλέσθαι*.

30. **καὶ Σωκράτην**: *Socrates, too,* — as well as other good teachers.

32. **κἀκείνω**: *they too,* — as well as other scholars, — obey their teachers.

33. **φοβουμένω**: causal.

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I. 6. 1

Ἄξιον δ' αὐτοῦ καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διε- 6
λέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος
τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ Σωκρά-
τει παρόντων αὐτῶν, ἔλεξε τάδε· "Ὦ Σώκρατες, ἐγὼ μὲν 2
ᾤμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρῆναι γίγνε-
σθαι· σὺ δέ μοι δοκεῖς τἀναντία τῆς φιλοσοφίας ἀπολελαυ-
κέναι· ζῇς γοῦν οὕτως ὡς οὐδ' ἂν εἷς δοῦλος ὑπὸ δεσπότῃ
διαιτώμενος μείνειε· σῖτά τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλό-
τατα, καὶ ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον ἀλλὰ τὸ αὐτὸ
θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.
καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραί- 3
νει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. εἰ
οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς
μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας
διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι." καὶ 4
ὁ Σωκράτης πρὸς ταῦτα εἶπε· "Δοκεῖς μοι, ὦ Ἀντιφῶν,
ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν ὥστε πέπεισμαι σὲ μᾶλλον
ἀποθανεῖν ἂν ἑλέσθαι ἢ ζῆν ὥσπερ ἐγώ. ἴθι οὖν ἐπισκεψώ-
μεθα τί χαλεπὸν ᾔσθησαι τοῦ ἐμοῦ βίου. πότερον, ὅτι τοῖς 5
μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι
τοῦτο ἐφ' ᾧ ἂν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι
οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαιτάν

I. 6. 1–10. *Philosophers ought to be happier than other men, but Antiphon thinks that Socrates is one of the most miserable of men. So Socrates shows that his wants are supplied. To need nothing is to be like the gods; to need as little as possible is to be near them.*

1. αὐτοῦ: cf. *Ap.* **17 a.**

3. συνουσιαστάς: cf. *Ap.* **20 a.**

7. ἀπολελαυκέναι: irenical. — **ὡς**: construe with *διαιτώμενος*.

10. ἀνυπόδητος: cf. *Symp.* **220 b.** — **διατελεῖς**: *ὤν* might have been added.

13 f. καὶ τῶν ἄλλων, καὶ σύ: cf. *καὶ πράττειν* i. 1. 6.

15. κακοδαιμονίας: contrast with l. 5.

18. Cf. i. 2. 16.

19. βίου: cf. *αὐτῶν* i. 1. 12. — **ὅτι**: *because*.

20. τοῖς μὲν κτλ.: the *μέν*-clause is subordinate. Cf. *Ap.* **28 e.**

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I. 6. 9

μου φαυλίζεις, ὡς ἧττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἧττον δ' ἰσχὺν παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὡς ἡδίω σοὶ ἃ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἃ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἥδιστα ἐσθίων ἥκιστα ὄψου δεῖται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι· ἤδη οὖν ποτε ἤσθου ἐμὲ ἢ διὰ ψῦχος μᾶλλόν του ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἂν βούλωμαι; οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίγνονται πρὸς ἃ ἂν μελετήσωσι καὶ ῥᾷον αὐτὰ φέρουσιν; ἐμὲ δὲ ἆρα οὐκ οἴει, τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν, πάντα ῥᾷον φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδ' ὕπνῳ καὶ λαγνείᾳ οἴει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίω, ἃ οὐ μόνον ἐν χρείᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεί; καὶ μὴν τοῦτό γ' οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δ' ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι ὡς εὖ πράττοντες εὐφραίνονται. οἴει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι ὅσην ἀπὸ τοῦ ἑαυτόν θ' ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν

6 7 8 9

23. **ὡς**: *on the ground that.*

24. **χαλεπώτερα**: predicate. *ὄντα* is in mind.

32 ff. As in *Symp.* 220 b.

34. **πόδας**: accusative of specification.

35. **τῷ σώματι**: *in body.* — **μελετήσαντες**: *by practice.*

42. **παρέχοντα**: causal.

48. **ἀμείνους**: predicate,—not only is Socrates himself becoming better, but his friends also are improving.

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I. 6. 9

διατελῶ ταῦτα νομίζων. ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφε-
λεῖν δέῃ, ποτέρῳ ἡ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ
ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις, διαιτωμένῳ; στρα-
τεύοιτο δὲ πότερος ἂν ῥᾷον, ὁ μὴ δυνάμενος ἄνευ πολυτε-
λοῦς διαίτης ζῆν, ἢ ᾧ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ
πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὑρεῖν δεόμενος, ἢ ὁ
τοῖς ῥᾴστοις ἐντυγχάνειν ἀρκούντως χρώμενος; ἔοικας, ὦ 10
Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφὴν καὶ πολυτέλειαν
εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ
δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου, καὶ τὸ μὲν θεῖον κρά-
τιστον, τὸ δ' ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατίστου."

. . . . . Lib. 4
8

λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἱππονίκου ἤκουσα περὶ 4
αὐτοῦ. ἔφη γάρ, ἤδη Μελήτου γεγραμμένου αὐτὸν τὴν
γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς
δίκης διαλεγομένου λέγειν αὐτῷ ὡς χρὴ σκοπεῖν ὅ τι ἀπο-
λογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· "Οὐ γὰρ δοκῶ σοι
τοῦτο μελετῶν διαβεβιωκέναι;" ἐπεὶ δὲ αὐτὸν ἤρετο ὅπως,
εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ διασκο-
πῶν μὲν τά τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ
τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζοι καλλίστην μελέτην
ἀπολογίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν· "Οὐχ ὁρᾷς, ὦ Σώ- 5
κρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν

55. **ῥᾴστοις** κτλ.: *easiest to obtain.*

58. **τοῦ θείου**: genitive with adverb of place.

IV. **8.** 4–9. *Not long before Socrates's trial, Hermogenes asks him why he is not preparing his defense. Socrates replies, in the first place, he has been preparing his defense, his whole life long, by a just life, and in the second place his inward monitor has checked him when he has begun the preparation of a formal defense. Doubtless it is better for him to die before he loses his powers of thought and his memory.*

3. **γραφήν**: cognate accusative. — **αὐτός**: construe with the subject of **λέγειν**, which is the same as the subject of **ἔφη**.

9. **πράττων . . . ἀπεχόμενος**: observe the 'chiasmus.'

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IV. 8. 9

ἀδικοῦντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν;" "Ἀλλὰ νὴ τὸν Δία," φάναι αὐτόν, "ὦ Ἑρμόγενες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας ἠναντιώθη τὸ δαιμόνιον." καὶ αὐτὸς 6 εἰπεῖν· "Θαυμαστὰ λέγεις·" τὸν δέ, "Θαυμάζεις," φάναι, "εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθανομένους ὅτι βελτίους γίγνονται. ἃ ἐγὼ μέχρι τοῦδε τοῦ χρόνου 7 ᾐσθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ [τοὺς] ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται 8 τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ ὁρᾶν τε καὶ ἀκούειν ἧττον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαίνειν καὶ ἐπιλησμονέστερον, καὶ ὧν πρότερον βελτίων ἦν, τούτων χείρω γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἀηδέστερον ζῆν; ἀλλὰ μὴν εἴ γ' ἀδίκως ἀπο- 9 θανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· ἐμοὶ δὲ τί αἰσχρὸν τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι μήτε ποιῆσαι;"

15. ἠναντιώθη: cf. *Ap.* 31 d, 40 a.

22. ἃ: equivalent to καὶ ταῦτα.

31. τὰ τοῦ γήρως: explained by the following infinitives.

33. ὧν: masculine.

34. μὴ αἰσθανομένῳ: i.e. if he were so dull as not to perceive this.

38. τοῦτο: i.e. Socrates's death.

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APPENDIX

MANUSCRIPTS

ALL the extant Mss. that contain any considerable portion of Plato's works follow an arrangement of them into nine successive tetralogies or groups of four members each. Since this arrangement seems to be original with Thrasyllus (or if not original with him adopted by him from a scholar only slightly earlier, perhaps Tyrannio, Cicero's friend), and since Thrasyllus was instructor to the emperor Tiberius, it follows that the archetype of no Ms. now known to exist (except the papyri) can much antedate the Christian era. The following table exhibits Thrasyllus's tetralogies, and also names the best Ms. in which each tetralogy is preserved:

I	*Euthyphro*	*Apology*	*Crito*	*Phaedo*	Clarkianus	(B)
II	*Cratylus*	*Theaetetus*	*Sophist*	*Statesman*	"	"
III	*Parmenides*	*Philebus*	*Symposium*	*Phaedrus*	"	"
IV	*Alcibiades I*	*Alcibiades II*	*Hipparchus*	*Anterastae*	"	"
V	*Theages*	*Charmides*	*Laches*	*Lysis*	"	"
VI	*Euthydemus*	*Protagoras*	*Gorgias*	*Meno*	"	"
VII	*Hippias maior*	*Hippias minor*	*Io*	*Menexenus*	Venetus	T
VIII	*Clitophon*	*Republic*	*Timaeus*	*Critias*	Parisinus	A
IX	*Minos*	*Laws*	*Epinomis*	*Letters*	"	"

Schanz constructs the pedigree of the existing Mss. of Plato, and traces them all to an archetype or parent Ms. which consisted of two volumes: Vol. I contained the first seven tetralogies; Vol. II contained the last two tetralogies, together with a number of works attributed with more or less confidence to Plato. The copies made of Vol. I were of two kinds, (1) incomplete, omitting the seventh tetralogy, and (2) complete. The codex Clarkianus, the capital authority for the first six tetralogies, represents an *incomplete* copy of Vol. I of the archetype. The complete copy of

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Vol. I is represented by the less trustworthy codex Venetus T, the best authority for the seventh tetralogy.

I. Codex Clarkianus, referred to by the single letter B because the Ms. is called also *Bodleianus*. It is now in the Bodleian Library at Oxford, and is "the fairest specimen of Grecian calligraphy which has descended to modern times." It was beautifully written on parchment, in the year 895 A.D., by a skillful scribe, one Joannes, for the use of Arethas, who afterwards became archbishop of Caesarea. Edward Daniel Clarke found this Ms. in October, 1801, in the library of a monastery on the island of Patmos. See M. Schanz, *Novae Commentationes Platonicae*, pp. 105–118; and Clarke, *Travels in Various Countries of Europe, Asia, and Africa*, ii. 2. 348 ff. An admirable facsimile of this Ms. was published in two volumes at Leyden by Sijthoff, in 1898, 1899.

II. Codex Venetus T, Bekker's t. This Ms. is now in St. Mark's Library in Venice, and is chiefly valuable where the Clarkianus fails, i.e. for the seventh tetralogy. For a detailed account of it, see Schanz, *Ueber den Platocodex der Marcus-Bibliothek in Venedig*, 1877, and the preface to Vol. IX of the same scholar's critical edition of Plato's works. The date of the significant parts of this Ms. falls in the twelfth century.

III. Parisinus A, No. 1807 (formerly 94 and 2087). This Ms. is now in the National Library at Paris; it was probably written early in the tenth century after Christ. It comprises the eighth and ninth tetralogies of Thrasyllus, together with seven spurious dialogues. The *Clitophon*, with which it begins, is numbered twenty-nine. See Schanz, *Studien zur Geschichte des Platonischen Textes*, and the general introduction to his critical edition of Plato's works.

IMPORTANT EDITIONS OF PLATO'S COMPLETE WORKS

The first printed edition of Plato's works was published by Aldus at Venice, in 1513, with the aid of Marcus Musurus, formerly of Crete, perhaps the most scholarly of the Greeks of his age, and one of the most valuable associates of Aldus in the Aldine Academy.

An edition of Plato's works, with the commentary of Proclus, was published at Basle in 1534, by Valder, with the aid of Simon Grynaeus.

In 1578, Henricus Stephanus (Henri Estienne, or Henry Stephens), aided by Joannes Serranus (Jean de Serre), published at Paris a magnificent edition in three folio volumes, dedicated respectively to Queen Elizabeth, King James VI of Scotland, and the Consuls of the republic of Berne.

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The pages were subdivided in five parts by letters ([a], b, c, d, e), and the paging and lettering of this edition are used in the margins of most modern editions, as the most convenient and definite basis of reference. The first real advance upon the text of Stephanus was in

PLATONIS DIALOGI *ex recensione Imm. Bekker.* Berolini, 1816–1823. (10 vols.) This edition was based on the collation of many Mss.

The most important complete edition with commentary is

PLATONIS OPERA OMNIA *recensuit, prolegomenis et commentariis illustravit Stallbaum.* 10 vols. (Gothae) Lipsiae, 1827 +. The commentary appears in a greatly improved form in the later editions of several of the volumes.

A convenient text edition is

PLATONIS DIALOGI *secundum Thrasylli tetralogias dispositi, ex recognitione C. F. Hermann.* 6 vols. Lipsiae, 1851 +.

The most important (but still incomplete) critical edition is

PLATONIS OPERA *quae feruntur omnia ad codices denuo collatos edidit M. Schanz.* Lipsiae, 1875 +.

The latest complete edition of the text, with brief critical apparatus, is

PLATONIS OPERA *recognovit, brevique adnotatione critica instruxit Ioannes Burnet.* 5 vols. Oxonii, 1899 +.

IMPORTANT EDITIONS OF THE APOLOGY AND CRITO

THE APOLOGY OF PLATO, *with a revised text and English notes, and a digest of Platonic idioms.* By *James Riddell.* Oxford, 1867.

PLATONIS APOLOGIA SOCRATIS ET CRITO ET PHAEDO, *editio quinta aliquanto auctior et emendatior quam curavit Wohlrab.* Lipsiae, (1827,) 1877. (This is Vol. I, Sect. I, II, of Stallbaum's complete Plato, mentioned above, now published by Teubner.)

PLATONS VERTEIDIGUNGSREDE DES SOCRATES UND KRITON, *erklärt von Christian Cron.* Achte Auflage. Leipzig, 1882. (This edition was the basis of Professor Dyer's, and is the first part of an edition of the selected works of Plato, edited for the use of German gymnasia by Cron and Deuschle.)

CHANGES FROM PROFESSOR DYER'S TEXT

Partly on the authority of inscriptions, and partly as the result of further study of the Mss. and of the ancient grammarians, the spelling of the text has been revised. In the following list the first form of each pair

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has replaced the other: *ἀθρόος, ἀθρόος,* — *ἀποκτείνυμι, ἀποκτίννυμι,* — *ἀποτεῖσαι, ἀποτῖσαι,* — *ἐάν περ, ἐάνπερ,* — *εἴ περ, εἴπερ,* — *εἰς αὖθις, εἰσαῦθις,* — *εἰώθεμεν, εἰώθειμεν,* — *ἐκτείσω, ἐκτίσω,* — *ἐκτείσειν, ἐκτίσειν,* — *ἐκτεῖσαι, ἐκτῖσαι,* — *ἐλεινόν, ἐλεεινόν,* — *ἐξῇει, ἐξῄειν,* — *ηὐδαιμόνισα, εὐδαιμόνισα,* — *καόμενον, καιόμενον,* — *κλάω* and compounds, *κλαίω,* — *κωμῳδοποιός, κωμῳδιοποιός,* — *νυνδή, νῦν δή,* — *ὅμοιος, ὁμοῖος,* — *ὅ τι, ὅτι,* — *Παράλιος, Πάραλος,* — *Ποτείδαια, Ποτίδαια,* — *πρῳαίτατα, πρωϊαίτατα,* — *σύν,* and its compounds, for *ξύν,* as *συνῄδη* for *ξυνῄδειν,* — *ὑεῖ, υἱέε,* — *ὑός* etc., *υἱός,* — *ὧδε, ᾧδε.*

The final *ε* of a conjunction has often been elided. In a critical edition perhaps elision should be carried much farther, and crasis might be marked more systematically. We do not suppose that Plato sometimes said *ὁ ἀνήρ* and a few lines later *ἄνηρ,* — and wrote *τὰ αὐτά* and *ταὐτά* in neighboring sentences.

The reviser hopes that the use of quotation marks will prove a reasonable convenience to the learner. In a few passages the punctuation has been changed, in order to make the grammatical construction more distinct, in accordance with English and American rules of punctuation. Several paragraphs have been divided, for the sake of making the rhetorical divisions clearer.

The text of the present edition differs from that of Professor Dyer's edition also in the following readings: **17 b** *οὖν* for *γοῦν.* **17 d** *πλείω* omitted. **18 b** *οὐδὲν ἀληθές* inserted. **22 b** *αὖ* inserted. **23 e** *συντεταμένως* for *ξυντεταγμένως.* **27 e** [*οὐ*] omitted. **30 b** *ποιήσαντος* for *ποιήσοντος.* **32 a** *ἂν* inserted. **35 b** *ἡμᾶς* for *ὑμᾶς.* **37 d** *ὅποι* inserted. **46 b** *νῦν πρῶτον* for *μόνον νῦν.* **48 b** [*τῷ*] omitted.

In addition to the foregoing, note the following

DEVIATIONS FROM THE TEXT OF GERMAN EDITORS

In general: *ἀνηνυφήμησα, ἀνευφήμησα,* — *ηὐξάμην, εὐξάμην,* — *πρῳαίτερον, πρωϊαίτερον,* — *Φαιδώνδης, Φαιδωνίδης.*

APOLOGY AND CRITO — Cron-Uhle (1895)

17 b line 12 *ἔγωγ' οὐ κατὰ τούτους εἶναι*: *ἔγωγε* — *οὐ κατὰ τούτους* — *εἶναι.* — **19 c** 13 *Μελήτου*: *Μελήτων.* — **20 e** 18 *μηδ' ἐὰν*: *μηδὲ ἂν.* — **22 b** 21 *ἔγνων οὖν αὖ*: *ἔγνων οὖν.* — **22 d** 9 *ὥστε με*: *ὥστ' ἐμέ.* — **22 e** 11 *οὕτω*: *οὕτως.* — **23 a** 9 *τοῦτο λέγειν*: *τοῦτ' σύ λέγειν.* — **23 e** 18 *καὶ πάλαι καὶ νῦν*: *καὶ πάλαι καί.* — **23 e** 21 *καὶ τῶν πολιτικῶν*: [*καὶ τῶν πολιτικῶν*]. — **24 e** 10 *οὗτοι, ὦ Σώκρατες,* — *οἱ δικασταί*: *οὗτοι, ὦ Σώκρατες, οἱ δικασταί.* — **26 a** 23 *ὅ*: *οὗ.* — **26 e** 30 *ἐμοὶ μὲν γὰρ*: *ἐμοὶ γὰρ.* — **27 e** 31 [*ταῦτα*]: *ταῦτα.* — **30 b** 62 *ποιήσαντος*: *ποιήσοντος.* — **30 e** 19 [*ὑπὸ τοῦ θεοῦ*]: *ὑπὸ τοῦ θεοῦ.* — **31 b** 36 *μέντοι τι*: *μέν τι.* —

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31 d 6 [*φωνή*]: om. — **31 d 12** [*πάλαι*]: *πάλαι*. — **32 a 4** *ἆμ' ἂν*: *ἅμα κἂν*. — **32 b 8** *Ἀντιοχὶς*: [*Ἀντιοχὶς*]. — **32 c 12** [*καὶ ἐναντία ἐψηφισάμην*]: *καὶ ἐναντία ἐψηφισάμην*. — **33 a 11** *ἐπιθυμεῖ*: *ἐπιθυμοῖ*. — **33 d 17** [*καὶ τιμωρεῖσθαι*]: *καὶ τιμωρεῖσθαι*. — **36 c 10** [*ἰὼν*]: *ἰὼν*. — **37 b 12** *ἐμαυτῷ. τί*: *ἐμαυτῷ, τί*. — **38 b 14** *νῦν δὲ — οὐ*: *νῦν δὲ οὐ*. — **39 c 7** *οἰόμενοι*: *οἰόμενοι μὲν*. — **40 a 9** *ἡ τοῦ δαιμονίου*: [*ἡ τοῦ δαιμονίου*]. — **40 c 5** *τοῦ τόπου τοῦ*: [*τοῦ τόπου τοῦ*]. — **41 b 35** *τίς αὐτῶν*: *τίς δὴ αὐτῶν*. — **41 b 36** *δ' ἄν*: *δἄν*. — **41 c 43** *ἀληθῆ*: *ἀληθῆ ἐστιν*. — **42 a 22** *πλὴν ἢ*: *πλὴν εἰ*.

44 b 15 *Ἄτοπον*: *ὡς ἄτοπον*. — **45 b 18** *οὖτοι*: *αὖ τοι*. — **45 b 19** *Σιμμίας*: *Σιμίας*. — **46 a 26** *εἰ δέ τι*: *εἰ δ' ἔτι*. — **46 b 4** *οὐ νῦν πρῶτον*: *οὐ μόνον νῦν*. — **47 a 31** *τὰς δ' οὔ; τί φῄς*: *τὰς δ' οὔ;* [*οὐδὲ πάντων, ἀλλὰ τῶν μέν, τῶν δ' οὔ;*] *τί φῄς*. — **49 a 7** [*γέροντες*]: *γέροντες*. — **51 a 25** *ἔσται*: *ἐξέσται*. — **51 e 19** *πείσεσθαι*: *πείθεσθαι*. — **52 b 11** [*ὅτι μὴ ἅπαξ εἰς Ἰσθμόν*]: *ὅ τι μὴ ἅπαξ εἰς Ἰσθμόν*. — **53 e 27** *οὕτως αἰσχρῶς*: *οὕτω γλίσχρως*.

Phaedo — Wohlrab (1895)

57 a 7 *Φλειασίων*: *Φλιασίων*. — **59 c 40** *τέ γ' ὁ*: *γε ὁ*. — **59 d 9** [*ἡμέρᾳ*]: *ἡμέρᾳ*. — **59 e 17** *ἐκέλευεν*: *ἐκέλευσεν*. — **60 b 31** *μὴ 'θέλειν*: *μὴ ἐθέλειν*. — **60 d 5** *ὅ τί ποτε*: *ὅτι ποτὲ*. — **60 e 13** *εἰ πολλάκις*: *εἰ ἄρα πολλάκις*. — **61 b 26** *ποιήματα, πιθόμενον*: *ποιήματα καὶ πειθόμενον*. — **61 c 7** *τί δέ*: *τι δαί*. — **61 d 17** *σαφῶς*: *σαφές*. — **61 e 21** [*τῆς ἐκεῖ*]: *τῆς ἐκεῖ*. — **61 e 1** *δὴ οὖν*: *οὖν δή*. — **62 c 27** *πρὶν ἂν*: *πρὶν*. — **62 d 10** [*φευκτέον . . . δεσπότου*]: *φευκτέον . . . δεσπότου*. — **63 a 21** *γέ μοι*: *γ' ἐμοὶ*. — **63 c 9** [*ἥξειν*]: *ἥξειν*. — **115 c 15** *οὗτος ὁ*: *οὗτος*. — **115 d 21** *ταῦτα* [*μοι*] *δοκῶ*: *ταῦτά μοι δοκῶ*. — **116 b 9** *ἐναντίον*: *ἐκείναις ἐναντίον*. — **116 e 38** [*εἰκότως*]: *εἰκότως*. — **117 a 41** *πιθοῦ*: *πείθου*. — **117 d 27** [*κλάων καὶ*]: *κλαίων καὶ*. — **117 e 34** *κατεκλίνη*: *κατεκλίθη*. — **117 e 36** [*οὗτος . . . φάρμακον*]: *οὗτος . . . φάρμακον*. — **118 a 3** [*ἄλλως*]: *ἄλλως*.

Symposium — Hug (1884)

215 e 30 *ὑπὸ τῶν λόγων τῶν τούτου*: [*ὑπὸ τῶν λόγων τούτου*]. — **216 a 36** *ὦ Σώκρατες*: *Σώκρατες*. — **216 d 7** *ἐκπέπληκται, ὡς*: *ἐκπέπληκται,* [*καὶ αὖ ἀγνοεῖ πάντα καὶ οὐδὲν οἶδεν,*] *ὡς*. — **216 e 15** *ἵνα λέγω ὑμῖν*: *λέγω ὑμῖν*. — **219 e 2** *ἐν*: ⟨*ἐν*⟩. — **220 a 4** *ἀναγκασθεῖμεν*: *ἀναγκασθείημεν*. — **220 c 3** *στρατιᾶς*: *στρατείας*. — **221 b 37** *ἑταῖρος*: *ἕτερος*. — **222 a 9** *δή*: *αὖ*.

Memorabilia — Breitenbach-Mücke (1889)

1. 6. 10 *δεῖσθαι*: *δέεσθαι*. — 4. 8. 9 *τοῦτο· ἐμοὶ*: *τοῦτο·* [*εἰ γὰρ τὸ ἀδικεῖν αἰσχρόν ἐστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὀτιοῦν ποιεῖν;*] *ἐμοὶ*.

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VOCABULARY

ἀ-βίωτος *adj.* (*βίος*): not to be lived, not worth living

ἀβρύνομαι: plume myself

ἀγαθός *adj.*: good

ἄγαλμα, -ατος *n.*: (delight), image

ἀγανακτέω, *fut.* *ἀγανακτήσω*, *aor.* *ἠγανάκτησα*: am vexed, am irritated, am troubled, am angry, grieve

ἀγαπάω, *fut.* *ἀγαπήσω*: love, welcome

ἀγγελία *f.*: message, tidings

ἀγγέλλω, *aor.* *ἤγγειλα*: report, announce

ἄγγελος *m.*: messenger, reporter

ἁγιώτερος *comp. adj.*: more holy

ἀ-γνοέω (*γιγνώσκω*): am ignorant, do not know

ἀγορά *f.* (*ἀγείρω*): (place of assembly), market-place

ἀγρίως *adv.*: (wildly), harshly, roughly

ἀγροικότερος *comp. adj.* (*ἀγρός*): (of the field), too boorish, too rude

ἀγρός *m.* (acre): field

ἀγρ-υπνία *f.* (*ὕπνος*): wakefulness

ἄγω, *aor.* *ἤγαγον*: lead, bring, fetch. *ἄγε*, *as interjection*, come! SCG. 411; GMT. 251

ἀγών, -ῶνος *m.* (agony): contest, trial, suit, court

ἀγωνίζομαι: contend, contest, struggle

Ἀδείμαντος *m.*: Adimantus, brother of Plato. **34 a**

ἀδελφός *m.*: brother

ἀ-δεῶς *adv.* (*δέος*): fearlessly

ἄ-δηλος *adj.*: hidden, obscure, concealed, dark

ἀ-διά-φθαρτος *adj.* (*φθείρω*): uncorrupted, not ruined

ἀ-δικέω, *fut.* *ἀδικήσω*, *pf. pass.* *ἠδίκημαι*, *verbal* *ἀδικητέον* (*δίκη*): am unjust (*ἄδικός εἰμι*), am guilty, am wrong, do evil, act unjustly

ἀ-δίκημα, -ατος *n.*: unjust act, wrong deed

ἀ-δικία *f.*: injustice, wrong

ἄ-δικος *adj.*: unjust, unrighteous

ἀ-δίκως *adv.*: unjustly, unfairly

ἀ-δύνατος *adj.*: impossible

ἀεί *adv.*: always, ever, in every case, at each time, at any time, for the time being (**25 c**)

ἀερο-βατέω (*ἀήρ*, *βαίνω*): walk the air, tread the air

ἀ-ηδέστερον *comp. adv.*: with less pleasure

ἀ-ηδής, -ές *adj.* (*ἡδύς*): unpleasant, uninteresting

ἀ-ήθης, -ες *adj.* (*ἦθος*): unwonted, unusual

ἀ-θάνατος *adj.*: immortal, undying, would never die

ἀ-θέμιστος (Themis): what is not allowed by the gods, *Latin* nefas

ἄ-θεος *adj.* (atheist): god-less, without gods

Ἀθήναζε *adv.*: to Athens

Ἀθηναῖος *adj.*: Athenian, man of Athens

Ἀθήνησι *adv.*: at Athens

ἀθρέω: look, observe, regard

ἀθρόος *adj.*: together, all at once

Αἰακός *m.*: Aeacus, king of Aegina, and grandfather of Achilles and

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Telamonian Ajax. He was made a judge in Hades after his death. **41 a**; *Gorgias* **523 e**

Αἰαντό-δωρος *m.*: Aeantodōrus. **34 a**

Αἴας, -αντος *m.*: Ajax, the mightiest of the Achaean warriors before Troy, after Achilles; but by an unjust judgment the arms of Achilles, on the latter's death, were given to Odysseus. In his disappointment, Ajax went mad and killed himself. **41 b**

Αἰγίνη *f.*: Aegina, a large island, a dozen miles from the port of Athens. **59 c**

Ἅιδης, -ου *m.*: Hades. **ἐν Ἅιδου**, in (the realm of) Hades. **29 b**

αἴνιγμα, -ατος *n.* (enigma): what is darkly indicated, a riddle

αἰνίττομαι: hint at, utter in a riddle

αἱρετός *verbal adj.* (**αἱρέω**): to be gained

αἱρέω, *fut.* **αἱρήσω**, *aor. mid.* **εἱλόμην**, *pf.* **ᾕρηκεν**, *verbal* **αἱρετός**: take, secure (my) conviction, overcome, compel; *mid.* choose, elect

αἰσθάνομαι, *aor.* **ᾐσθόμην**, *pf.* **ᾔσθημαι**: perceive, feel

αἴσθησις, -εως *f.* (an-aesthesia, aesthetic): perception, sensation

Αἰσχίνης, -ου *m.*: Aeschines, a young companion of Socrates. **33 e, 59 b.** (Not the orator, the rival and antagonist of Demosthenes.)

αἰσχίων, -ονος *comp. adj.*: more shameful

αἰσχρός *adj.*: disgraceful, shameful

αἰσχρῶς *adv.*: shamefully

αἰσχύνομαι, *aor. pass.* **ᾐσχύνθην** (**αἰσχύνη**): am ashamed; *with acc.* am abashed before, respect

Αἴσωπος *m.*: Aesop, the writer of fables, a Lydian contemporary of Croesus. **60 c**

αἰτέω, *aor.* **ᾔτησα**: ask, claim, demand

αἰτία *f.*: responsibility, blame, charge

αἰτιάομαι, *aor. inf.* **αἰτιάσασθαι**: accuse, charge

αἴτιον *n.*: cause

αἴτιος *adj.*: responsible, to blame

αἰτιώτερος *comp. adj.*: rather the cause

ἀκοή *f.* (**ἀκούω**): hearing, hearsay. **ἐξ ἀκοῆς**, what (I) have heard

ἀ-κολασία *f.*: wantonness, license

ἀ-κόλαστος *adj.* (**κολάζω**): wanton

ἀκολουθέω, *fut.* **ἀκολουθήσω**: follow

ἀκούσιος *adj.* (**ἄκων**): unwilling, involuntary

ἀκούω, *fut.* **ἀκούσομαι**, *aor.* **ἤκουσα**, *pf.* **ἀκήκοα** (acoustics): hear, listen, am told. **κακῶς ἀκούω**, hear ill, *i.e.* am reproached, *as passive of* **κακῶς λέγω**

ἀ-κρατέστατος *sup. adj.* (**κράτος**): most unrestrained

ἀκριβέστατα *sup. adv.*: most exactly, most accurately

ἀκροάομαι, *fut.* **ἀκροάσομαι**: hear, listen

ἀκροατής, -οῦ *m.*: hearer, listener. **οἱ ἀκροαταί**, the audience

ἄ-κῦρος *adj.*: of no effect, null and void

ἄκων, -οντος *adj.* (**ἑκών**): unwilling, unwillingly

ἀλαζών, -όνος *m.*: braggart, boaster

ἀλγεινός *adj.*: painful, grievous

ἀλγέω: suffer pain, ache

ἀλεκτρυών, -όνος *m.*: cock. **118 a**

ἀλήθεια *f.*: truth. **τῇ ἀληθείᾳ**, in truth

ἀληθεύω, *fut.* **ἀληθεύσω**: speak the truth

ἀληθής, -ές *adj.*: true. **τὸ ἀληθές**, the truth

ἀληθῶς *adv.*: truly. **ὡς ἀληθῶς**, in truth

ἁλίσκομαι, *aor.* **ἑάλων**, *pf.* **ἑάλωκα**: am taken, am caught, am convicted

Ἀλκιβιάδης, -ου *m.*: Alcibiades, son of Clinias, born about 450 B.C., — the most brilliant of the young men of

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Athens in Socrates's time; but an unprincipled leader. *Symp.* **215**; Xen. *Mem.* i. 2. 12

ἀλλά *conj.*: but. *After a condition, sometimes it may be translated* at any rate, at least. ἀλλ' ἤ, except, **20 d**, *after a negative, seems to be due to a combination of* οὐδὲν ἀλλά *and* οὐδὲν ἄλλο ἤ.

ἀλλήλων, ἀλλήλοις, ἀλλήλους *recip. pron.* (ἄλλος): each other

ἄλλο τι ἤ: *originally*, is anything else true than; *it became a mere sign of a question implying the answer "yes," like the Latin* nonne, — doubtless; You do, do you not?

ἄλλο-θι *adv.*: elsewhere

ἀλλοῖος *adj.*: of a different kind, different. Cf. οἷος, τοιοῦτος. *Having a comparative idea, it may be followed by* ἤ.

ἀλλοιότερος *comp. adj.*: rather of a different kind

ἄλλος, -η, -ον *indef. pron.* (alius): other (cf. ἕτερος)

ἄλλοσε *adv.*: elsewhither, elsewhere

ἀλλότριος *adj.*: of another, alien, foreign to (my) nature

ἄλλως *adv.*: otherwise; otherwise than well, foolishly, vainly. ἄλλως τε καί, (both otherwise and), especially

ἀ-λόγιστος *adj.*: inconsiderate, unreasoning

ἀ-λογίστως *adv.*: inconsiderately

ἄ-λογος *adj.*: unreasonable

ἀ-λογώτατος *sup. adj.*: most unreasonable

ἅμα *adv.*: **at the same time**. τρίβων ἅμα, as he rubbed (it)

ἀ-μαθέστερος *comp. adj.*: more ignorant, less learned

ἀ-μαθής, -ές *adj.* (μανθάνω): ignorant, unlearned

ἀ-μαθίᾱ *f.*: ignorance, folly

ἁμάρτημα, -ατος *n.*: mistake, error, fault

ἀμείβομαι: change

ἀμείνων, -ονος *comp. adj.*: better. Cf. ἀγαθός.

ἀ-μέλεια *f.*: lack of care, neglect

ἀ-μελέω, *aor.* ἠμέλησα, *pf.* ἠμέληκα: neglect, am careless, do not practice

ἀ-μήχανον *n.* (μηχανή): immeasurable degree, infinity

ἀμῦνομαι, *fut.* ἀμῦνοῦμαι: avenge (my-) self, defend (my)self

ἀμφί *prep.*: about, around. οἱ ἀμφὶ Ἄνυτον, Anytus and his associates

ἀμφι-γνοέω (know): am in doubt

ἀμφι-έννῡμι, *pf. pass.* ἡμφίεσμαι: clothe; *pf. pass.* am clad

Ἀμφίπολις, -εως *f.*: Amphipolis, an Athenian colony in Macedonia, on the Strymon. The Athenians under Cleon sought vainly to recover it from the Spartan Brasidas in 422 B.C. **28 e**

ἀμφισ-βητέω, *aor.* ἠμφεσβήτησα: dispute

ἀμφότερος *adj.* (ambo, ἀμφί): both. κατ' ἀμφότερα, in either case

ἄν: *for* ἐάν, εἰ ἄν, if, *with subjunctive*

ἄν *modal adv.*: *with potential optative; in the conclusion of a condition contrary to fact; and with a past tense of the indicative, marking repetition of the action, as* **22 b**

ἀνα-βαίνω, *aor.* ἀνέβην, *pf.* ἀναβέβηκα: come up (upon the tribune)

ἀνα-βιβάζω *aor. mid.* ἀνεβιβασάμην (βαίνω): bring up, cause to come up

ἀνα-βιώσκομαι (βίος): bring to life again

ἀνα-βλέπω, *aor.* ἀνέβλεψα: look up

ἀνα-βρῡχάομαι, *aor.* ἀνεβρῡχησάμην: howl, bawl, cry out

ἀνα-γιγνώσκω, *aor.* ἀνέγνων: read

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ἀναγκάζω, *aor. pass.* **ἠναγκάσθην**: compel, require, constrain

ἀναγκαῖος *adj.*: necessary, inevitable

ἀνάγκη *f.*: necessity, necessary, binding law

ἀνα-ζητέω, *pf.* **ἀνεζήτηκα**: search out

ἀν-αιρέω, *aor.* **ἀνεῖλον**: (take up), declare (of an oracle); *mid.* take up (for burial)

ἀν-αισχυντέω: have the shamelessness

ἀν-αισχυντίᾱ *f.*: shamelessness, effrontery

ἀν-αισχυντότατος (**αἰσχύνη**) *sup. adj.*: most shameless, most impudent

ἀν-αισχύντως *adv.*: shamelessly

ἀνα-καθίζομαι: sit up

ἀνα-λαμβάνω, *aor.* **ἀνέλαβον**: take up

ἀν-αλίσκω: expend

ἀν-άλωσις, **-εως** *f.*: spending

ἀνα-μιμνήσκω, *aor.* **ἀνέμνησα**, *pass.* **ἀνεμνήσθην**: recall, remind, *mid.* remember

ἀν-ανδρίᾱ *f.* (**ἀνήρ**): unmanliness

Ἀναξαγόρᾱς, **-ου** *m.*: Anaxagoras, a philosopher born at Clazomenae, near Smyrna, about 500 B.C.; died at Lampsacus about 428 B.C. Introd. § 5

ἀν-άξιος *adj.*: unworthy

ἀνα-πείθω: persuade

ἀνά-πηρος *adj.*: maimed, crippled, helpless

ἀνα-πίμπλημι, *aor.* **ἀνέπλησα**: infect, implicate

ἀνα-σκοπέω: consider anew

ἀνα-τρέπω, *pf. pass.* **ἀνατέτραμμαι**: overturn, subvert, ruin

ἀνα-φέρω, *fut.* **ἀνοίσω**: refer

ἀνα-χωρέω, *verbal* **ἀναχωρητέον**: draw back, withdraw, retreat

ἀνδραποδώδης, **-ες** (**εἶδος**) *adj.*: slavish

ἀνδραποδωδῶς *adv.*: like a slave, slavishly

ἀνδρεῖᾱ *f.* (**ἀνήρ**): manliness, bravery

ἀνδρεῖος *adj.*: manly

ἀν-έλεγκτος *adj.* (**ἐλέγχω**): unrefuted, irrefutable

ἀν-ελεύθερος *adj.*: illiberal, unworthy of a free man

ἀν-έλπιστος *adj.* (**ἐλπίς**): unlooked-for, unexpected

ἄνεμος *m.*: wind

ἀν-εξ-έταστος *adj.*: without examination, without inquiry

ἀν-ερευνάω: search out, seek

ἀν-έρομαι: question, ask, inquire

ἀν-ερωτάω: question, ask again

ἄνευ *improper prep.*: without

ἀν-ευφημέω, *aor.* **ἀνηυφήμησα**: break the silence, cry aloud

ἀν-έχω, *aor.* **ἀνέσχον**: hold up, *mid.* suffer, endure, *with gen. and suppl. participle.* **ἥλιος ἀνέσχεν**, the sun rose

ἀνήρ, *gen.* **ἀνδρός**, *m.*: man (*Latin* vir)

ἄνηρ: *by crasis for* **ὁ ἀνήρ**

ἀνθρώπειος *adj.*: belonging to men. **ὅσα τἀνθρώπεια**, humanly speaking

ἀνθρώπινος *adj.*: human, of a man, attainable by man

ἄνθρωπος *m. or f.*: man (*Latin* homo)

ἀνιάομαι, *fut.* **ἀνιάσομαι**: grieve, have grief

ἀνιᾱρῶς *adv.*: miserably

ἀν-ίημι: give up, relax (one's efforts)

ἀν-ίσταμαι: rise, stand up

ἀ-νόητος *adj.*: thoughtless, witless

ἀν-οίγνῡμι, *impf.* **ἀνεῴγόμην**, *aor. pass.* **ἀνεῴχθην**: open

ἀν-όσιος *adj.*: unholy

ἀντ-αδικέω, *aor.* **ἀντηδίκησα**: do an unjust act in return, retaliate

ἀντ-απόλλῡμι: destroy in return

ἀντ-είπον *aor.*: replied, answered

Ἀντήνωρ, **-ορος** *m.*: Antenor, the wisest counselor of the Trojans. **221 c**

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ἀντί *prep. with gen.*: instead of, in place of

ἀντι-βόλησις, -εως *f.*: entreaty

ἀντι-γραφή *f.*: written charge, indictment

ἀντι-δράω: do in return, retaliate

ἀντι-κακουργέω, *aor.* *ἀντεκακούργησα*: do harm in return

ἀντι-λέγω: reply, speak back, say in return, gainsay

Ἀντιοχίς, -ίδος *f.*: Antiochis, the Athenian "tribe" of which Socrates was a member. **32 b**

ἀντι-παρα-βάλλω: place over against, compare

ἀντι-παρα-τίθημι, *aor. partic.* *ἀντιπαραθείς*: place alongside, compare with

ἀντι-ποιέω: do in return

Ἀντισθένης, -ους *m.*: Antisthenes, founder of the school of Cynics. **59 b**

ἀντί-τεχνος *m.* (*τέχνη*): competitor, rival

ἀντι-τῑμάομαι, *fut.* *ἀντιτῑμήσομαι*: propose as penalty on (my) part, — *with gen.*

ἀντι-τύπτω: strike back, beat in turn

Ἀντιφῶν, -ῶντος *m.*: Antiphon, a sophist. **33 e**; Xen. *Mem.* i. 6. (Not to be confounded with the orator of the same name.)

ἀντ-ωμοσῑᾱ *f.* (*ὄμνυμι*): charge under oath, affidavit

ἀν-υπό-δητος *adj.* (*δέω*): unshod, without shoes, barefoot

Ἄνυτος, -ου *m.*: Anytus, one of the accusers of Socrates. **18 b**. Introd. § 36

ἀξῑᾱ *f.* (*sc.* *τῑμη*): worth, deserts. *κατὰ τὴν ἀξίαν*, according to (my) deserts

ἄξιος *adj.*: worthy of, deserving of, deserved, fitting, worth while. *ἄξιον λόγου*, worth mentioning. *ἄξιον ἀκοῦσαι*, worth hearing. *ἄξιός εἰμι*, I deserve

ἀξιό-χρεως, -ων, *nom. pl.* *ἀξιόχρεῳ*, *adj.*: responsible, worthy of credit, trustworthy

ἀξιόω, *aor.* *ἠξίωσα* (*ἀξιως*): think fair, consider reasonable, count worthy of, suppose true, claim, ask as reasonable

ἄξίωμα, -ατος *n.*: dignity, distinction

ἀξίως *adv.*: worthily, in a manner worthy

ἀπ-αγγέλλω, *aor.* *ἀπήγγειλα*: report

ἀπ-αγορεύω: forbid, warn off

ἀπ-άγω: lead off (to prison, by summary process), take away, conduct. — *ἀπαγωγή* was allowed only when a man was taken in the act of crime.

ἀπ-αίρω, *fut.* *ἀπαρῶ*: remove from, depart from

ἀπ-αλλαγή *f.*: relief, way of escape

ἀπ-αλλάττω, *fut. pass.* *ἀπαλλάξομαι*, *pf.* *ἀπήλλαγμαι*, *aor.* *ἀπηλλάγην*: free from, release from; *mid.* take my leave, depart

ἀπ-αν-αισχυντέω, *aor.* *ἀπανῃσχύντησα*: have the shamelessness for

ἀπ-αντάω (*ἄντα*): meet

ἅπαξ *adv.*: once

ἅπᾶς, ἅπᾶσα, ἅπᾶν *adj.* (*πᾶς*): all

ἀπατάω, *aor. pass.* *ἠπατήθην* (*ἀπάτη*): deceive, trick

ἀπ-αυθᾰδίζομαι: am self-willed

ἀ-πειθέω, *aor.* *ἠπείθησα*: am disobedient, do not obey

ἀπ-εικάζω, *aor.* *ἀπῆκασα*: liken, compare

ἀπειλέω: threaten

ἄπ-ειμι: go away, will go away, depart

ἄ-πειρος *adj.* (*πέρας*): boundless, unlimited

ἄ-πειρος *adj.* (*πεῖρα*): inexperienced, unacquainted with, ignorant. *ἄπειρος γραμμάτων*, unlettered

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ἀπ-ελαύνω: drive off, drive away

ἀπ-εργάζομαι (ἔργον): work, effect, accomplish

ἀπ-έρχομαι, *aor.* ἀπῆλθον: go away, depart

ἀπ-εχθάνομαι: am hated, make myself hated

ἀπ-έχθεια *f.*: enmity, hatred

ἀπ-έχθομαι (ἔχθος): am hated

ἀπ-έχομαι: abstain from

ἀπ-ηλλάχθαι: *pf. pass. inf. of* ἀπαλλάττω

ἀ-πιστέω, *aor.* ἠπίστησα: disobey, do not believe

ἄ-πιστος *adj.*: incredible, not to be believed

ἁ-πλοῦς *adj.*: simple, invariable, absolute

ἀπό *prep. with gen.* (a b): from

ἀπο-βαίνω, *fut.* ἀποβήσομαι: come off, become, result, prove

ἀπο-βάλλω, *aor.* ἀπέβαλον: cast away, lose

ἀπο-βλέπω, *aor.* ἀπέβλεψα: look off, glance off, regard

ἀπο-δακρύω: weep, grieve for

ἀπο-δείκνῡμι *and* **ἀπο-δεικνύω**, *aor.* ἀπέδειξα: demonstrate, prove, show, make

ἀπο-δημέω, *aor.* ἀπεδήμησα, *pf.* ἀποδεδήμηκα: am absent, am abroad; depart, journey

ἀπο-δημία *f.*: departure, absence (from Athens)

ἀπο-διδράσκω: run away, flee

ἀπο-δίδωμι, *aor. imv.* ἀπόδοτε: pay, render

ἀπο-θνῄσκω, *fut.* ἀποθανοῦμαι, *aor.* ἀπέθανον: die, am put to death

ἀπ-οικία *f.*: colony, settlement

ἀπο-κάμνω, *aor.* ἀπέκαμον: am weary, hesitate

ἀπο-κλαίω (κλάω): bewail

ἀπο-κρίνομαι, *aor.* ἀπεκρῑνάμην: answer, reply

ἀπο-κρύπτω, *aor. mid.* ἀπεκρυψάμην (apocrypha): conceal, hide, put in the shade

ἀπο-κτείνω *and* **ἀπο-κτείνῡμι**, *fut.* ἀποκτενῶ, *aor.* ἀπέκτεινα, *pf.* ἀπέκτονα: slay, kill, put to death

ἀπο-λαμβάνω, *aor.* ἀπέλαβον, *aor. pass.* ἀπελήφθην: take off, cut off, shut off, carry away

ἀπο-λαύω, *pf.* ἀπολέλαυκα: enjoy, receive good from

ἀπο-λείπω, *fut.* ἀπολείψω, *aor.* ἀπέλιπον: leave at one side, abandon, forsake

Ἀπολλό-δωρος *m.*: Apollodōrus, of Phalerum, an enthusiastic follower of Socrates. **34 a, 59 a, 117 d**

ἀπ-όλλῡμι, *fut. mid.* ἀπολοῦμαι, *aor.* ἀπώλεσα, *mid.* ἀπωλόμην, *pf.* ἀπόλωλα: destroy, lose; *mid.* go out of existence; *aor. mid.* perished; *pf.* have perished, am ruined

Ἀπόλλων, -ωνος *m.*: Apollo. **60 d**

ἀπο-λογέομαι, *fut.* ἀπολογήσομαι, *aor.* ἀπελογησάμην, *verbal* ἀπολογητέος: make (my) defense, defend (my)self, reply

ἀπολογία (λέγω): defense, reply. (Never used in the sense of the English *apology*, which acknowledges an act, and regrets it. ἀπολογία denies the charge.)

ἀπο-λῡ́ω: release; *mid.* loose from (my)self, free (my)self from

ἀπο-πειράομαι: test, try, make experiment

ἀπο-πέμπω, *aor.* ἀπέπεμψα: send away, dismiss

ἀπο-πηδάω, *aor.* ἀπεπήδησα: leap away, hurry off

ἀ-πορέω: am at a loss, do not know, doubt

ἀ-πορία *f.*: lack, want

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ἀπό-ρρητος *adj.* (*εἴρηκα*): not to be spoken, secret, — perhaps referring to esoteric Orphic doctrines

ἀ-πορώτατος *sup. adj.*: most difficult to meet (*or* to manage), most perplexing

ἀπο-σπένδω, *aor.* **ἀπέσπεισα**: pour a libation (*σπονδή*)

ἀπο-τίνω, *aor.* **ἀπέτεισα**: pay

ἀπο-τρέπω, *aor.* **ἀπέτρεψα**: turn away from, dissuade from

ἀπο-φαίνω, *fut.* **ἀποφανῶ**: show, make clear

ἀπο-φεύγω, *fut.* **ἀποφεύξομαι**, *aor.* **ἀπέφυγον**, *pf.* **ἀποπέφευγα**: escape, am acquitted, — *with direct object*

ἀπο-ψηφίζομαι, *aor.* **ἀπεψηφισάμην** (*ψῆφος*): vote free, acquit, vote for (my) acquittal

ἅπτω, *fut.* **ἅψομαι**, *pf. pass.* **ἧμμαι**: fasten; *mid.* feel of, touch, lay hold of

ἄρα *inferential conj.*: so, then, accordingly, as it seems, perchance

ἆρα: *introduces a question.* Cf. **ἦ**.

ἀργύριον *n.*: silver, money

ἀρέσκω: please, gratify

ἀρετή *f.*: virtue, excellence, first duty

ἀριθμέω, *aor.* **ἠρίθμησα**: count

ἀριθμός *m.*: number

ἀριστεῖον *n.* (*ἄριστος*): prize of bravery

Ἀρίστιππος *m.*: Aristippus, founder of the Cyrenaic school of philosophy, born about 435 B.C. **59 c**

ἄριστος *sup. adj.*: best. Cf. *ἀγαθός*, *βέλτιστος*.

Ἀριστοφάνης, -ους *m.*: Aristophanes, the chief comic poet of Greece; born about 444 B.C., and died about 385 B.C. Socrates and his teaching were ridiculed in the *Clouds* of Aristophanes, presented in 423 B.C.

Ἀρίστων, -ωνος *m.*: Aristo, Plato's father. **34 a**

ἀρκεῖ *impers.*: it is sufficient

ἀρκούντως *adv.*: contentedly

ἀρνακίς, -ίδος *f.* (*ἄρνες*): lamb-skin

ἄρουρα, *Homeric gen.* **ἀρούρης**: plowed land, land, earth

ἄρτι *adv.*: just now, just

ἀρχή *f.*: beginning, principle, premise. *τὴν ἀρχήν*, at all. *ἐξ ἀρχῆς*, from the beginning

ἀρχή *f.*: office, government, rule, authority

ἀρχικός *adj.*: skilled in ruling

ἄρχομαι, *aor.* **ἠρξάμην**: begin. *ἀρχόμενος*, at the beginning; cf. *τελευτῶν*

ἄρχω, *aor.* **ἦρξα**: lead, command, rule, hold office. *ὁ ἄρχων*, the commander; *οἱ ἄρχοντες*, the rulers, magistrates

ἀ-σέβεια *f.*: impiety

ἀ-σεβής, -ές *adj.*: impious

ἀ-σθενέστατος *sup. adj.*: weakest

ἀ-σθενέω (*σθένος*): am weak, am ill

ἀ-σῖτέω (*σῖτος*): am without food, fast

Ἀσκληπιός *m.*: Asclepius (Aesculapius), the god of healing. **118 a**

ἀσπάζομαι: salute, have affection, esteem

ἀ-στακτί *adv.*: not in drops, in streams

ἀστεῖος *adj.* (*ἄστυ*): civil, courteous, polite

ἀστός *m.* (*ἄστυ*): man of the city, townsman, citizen

ἀ-σφάλεια *f.* (*σφάλλω*): safety, security

ἀ-σφαλέστερος *comp. adj.*: safer

ἀ-σφαλῶς *adv.*: safely

ἀ-σχήμων, -ονος *adj.*: unseemly

ἀ-σχολία *f.* (*σχολή*): lack of leisure, occupation. *ἀσχολίαν ἄγω*, am busy, am occupied

ἀ-ταξία *f.* (*τάξις*): disorder, misrule

ἅτε *adjunct of a causal participle*: since. *ἅτε φιλότιμοι ὄντες*, since they are ambitious

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ἀτεχνῶς *adv.*: absolutely, completely, downright. *ἀτεχνῶς ξένως ἔχω*, am an entire stranger. (To be clearly distinguished from *ἀτέχνως*, "unscientifically.")

ἀ-τῑμάζω (*τίμη*): slight, treat without honor, dishonor, have lack of respect

ἀ-τῑμόω, *aor.* *ἠτῑμωσα*: deprive of civil rights

ἀ-τοπῑᾱ *f.*: strangeness, absurdity

ἄ-τοπος *adj.* (*τόπος*): (out of place), eccentric, extraordinary, singular

ἄττα: = *τινά*, *n. pl. of τις*, some one

ἅττα: = *ἅτινα*, *n. pl. of ὅστις*

αὖ *adv.*: again, in turn, on the other hand

αὐθᾱδέστερον *comp. adv.*: more self-willed

αὐθᾱδίζομαι (*αὐτός*, *ἀνδάνω*): am self-willed. *αὐθαδιζόμενος*, out of self-will

αὖθις *adv.*: again, later, hereafter. *εἰς αὖθις*, at a later time

αὐλέω: play on the flute

αὔλημα, **-ατος** *n.*: flute-playing

αὐλητής, **-οῦ** *m.*: flute-player

αὐλητικός *adj.*: belonging to flute-players

αὐλητρίς, **-ίδος** *f.*: female flute-player, flute-girl

αὐλός *m.*: flute

αὔριον *adv.*: to-morrow. *εἰς αὔριον*, on the morrow; cf. *εἰς αὖθις*

αὐτ-αρκέστατα *sup. adv.* (*αὐτός*, *ἀρκεῖ*): most independently, most contentedly

αὐτίκα *adv.*: straightway, forthwith, at once

αὐτόθι *adv.*: there

αὐτοῖς: *for ἑαυτοῖς*, *reflexive pron.*, themselves

αὐτό-ματος *adj.* (automaton): of (his) own motion, of (his) own impulse, by chance

αὐτός, **-ή**, **-ό**: self, himself. *In the oblique cases, when standing by itself, as a personal pronoun*, him, her. *ὁ αὐτός*, *ταὐτόν*, the same

αὐτο-σχεδιάζω (*σχεδία*): form (my) own idea, judge off-hand, judge hastily

αὐτοῦ *adv.*: here

αὐτό-φωρος *adj.* (*Latin* fur): (as a very thief), caught in the act. *ἐπ' αὐτοφώρῳ*, in the very act, manifestly

ἀφ-αίρεσις, **-εως** *f.*: taking away, confiscation

ἀ-φανής, **-ές** *adj.* (*φαίνω*): unseen

ἀ-φθονῑᾱ *f.* (*φθόνος*): plenty, abundance

ἀφ-ίημι, *fut.* *ἀφήσω*, *aor. partic.* *ἀφείς*: let go, dismiss, abandon, throw away

ἀφ-ικνέομαι, *fut.* *ἀφῑξομαι*, *aor.* *ἀφῑκόμην*, *pf.* *ἀφῖγμαι*: come, arrive

ἀφ-ίσταμαι: stand aloof, stand off, keep away

ἀφ-οσιόομαι, *aor.* *ἀφωσιωσάμην* (*ὅσιος*): clear (my)self of a scruple

ἄ-φρων, **-ον** *adj.*: senseless, foolish

ἄχθομαι (*ἄχθος*): am burdened, grieve, am angry, am offended

ἄχθος, **-εος** *n.*: burden

Ἀχιλλεύς, **-έως** *m.*: Achilles. **221 c**; cf. **28 c**

ἀ-χίτων, **-ον** *adj.* (cotton): without tunic

βαδίζω (*βαίνω*): walk, go

βαθύς, **-εῖα**, **-ύ** *adj.*: deep. *ὄρθρος βαθύς*, early dawn

βαρβαρικός *adj.* (barbaric): outside of Greece

βάρος, **-εος** *n.*: heaviness

βαρύνομαι: am heavy, am a burden

βαρύς, **-εῖα**, **-ύ** *adj.* (gravis): heavy, grievous

βαρύτατος *sup. adj.*: most grievous, most weighty

βαρύτερος *comp. adj.*: too heavy, too burdensome

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βασιλεύς, -έως *m.*: king
βεβαιόω, *fut.* **βεβαιώσω**: confirm, establish
βέλτιστος *sup. adj.*: best
βελτίων, -ονος (*comp. of* **ἀγαθός**,—cf. **βούλομαι**): better
βίᾳ *adv.*: by force, in spite of
βιάζομαι (**βία**): use force (to), constrain, overpower
βιαιότατος *sup. adj.*: most violent
βιβλίον *n.* (Bible): book
βίος *m.*: life
βιόω, *fut.* **βιώσομαι**, *pf.* **βεβίωκα**: live
βιωτός *verbal adj.* (**βίος**): to be lived, (life) worth living
βλαβερός *adj.*: harmful, injurious
βλάπτω, *fut.* **βλάψω**, *aor.* **ἔβλαψα**, *aor. pass.* **ἐβλάβην**: injure, harm, hurt
βλέπω, *aor.* **ἔβλεψα**: look, see
βοάω, *fut.* **βοήσομαι**: cry aloud, shout, raise a shout
βοηθέω: aid, come to the defense of, defend,—*with dat.*
βομβέω: ring, hum, buzz
βούλευμα, -ατος *n.*: consideration, argument, decision
βουλευτής, -οῦ *m.* (**βουλή**): member of the senate, senator
βουλευτικός *adj.*: senatorial
βουλεύω, *aor.* **ἐβούλευσα**, *pf. mid.* **βεβούλευμαι**: am senator, act as senator; *aor.* was chosen to the senate; *mid.* deliberate, plan; *aor. mid.* decide
βουλή *f.*: deliberation, consideration, argument
βούλομαι: wish, desire, choose. **ὁ βουλόμενος**, whoever desires
βραδύς, -εῖα, -ύ *adj.*: slow
βραδύτερος *comp. adj.*: slower
Βρᾱσίδᾱς, -ου *m.*: Brasidas, the chief Spartan general in the first part of the Peloponnesian War; he fell in the defense of Amphipolis, in 422 B.C.
221 c
βραχύς, -εῖα, -ύ *adj.* (brevis): brief. **ἐν βραχεῖ**, in short
βρενθύομαι: have proud mien, hold (my) head high
βυρσο-δέψης, -ου *m.*: tanner
βωμός *m.* (**βαίνω**): altar

γαμέω, *aor.* **ἔγημα**: marry
γάμος *m.*: marriage
γάρ *causal part.* (**γε**, **ἄρα**): for. *Not always to be translated at the beginning of a narrative. It may indicate surprise, and be equivalent to* why!
γαστήρ, *gen.* **γαστρός** *f.* (gastric): belly, appetite
γελάω, *aor.* **ἐγέλασα**: laugh
γέλοιος, *adj.* (**γέλως**): laughable, ridiculous
γελοιότερος *comp. adj.*: more laughable, too ridiculous
γελοίως *adv.*: laughably
γέμω: am filled, teem
γενναῖος *adj.* (**γένος**): noble, well-bred, splendid
γενναιότατος *sup. adj.*: noblest
γενναίως *adv.*: nobly, generously, bravely
γεννάω, *aor.* **ἐγέννησα**: beget, give birth, bear, give life
γεννητής, -οῦ *m.*: parent, father
γένος, -ους *n.* (genus): race, stock, blood
γέρων, -οντος *m.*: old man; *as adj.* old
γεωργίᾱ *f.* (**γῆ**, **ἔργον**, George): farming
γεωργικός *adj. as n.* (Georgic): skilled in farming, farmer
γῆ *f.*: earth
γῆρας, *gen.* **γήρως**, *n.*: old age
γίγνομαι, *aor.* **ἐγενόμην**, *pf.* **γέγονα** (**γένος**): am born, become, come, am

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established, am formed, am made, take place, turn out; *pf.* am, have arisen

γιγνώσκω, *fut.* **γνώσομαι**, *aor.* **ἔγνων**, *pf.* **ἔγνωκα** (know): know, judge; *fut.*, *aor.*, *and pf.* come to know, learn, find out

γλίχομαι: stick, cling, long for

γλύφω, *pf. pass.* **γέγλυμμαι**: carve

γνησίως *adv.* (**γένος**): genuinely, nobly, honestly

γνώμη *f.*: judgment

Γοργίᾱς, -ου *m.*: Gorgias, a noted rhetorician from Leontini in Sicily; born about 490 B.C. and died about 380 B.C. The founder of the school of epideictic oratory. **19 e**. Introd. § 12.

γοῦν (**γε-οὖν**): now, at least, at any rate

γράμμα, -ατος *n.* (**γράφω**): letter; *pl.* letters, literature

γραφή: writing, formal charge, indictment

γράφω, *aor. mid.* **ἐγραψάμην**, *pf. mid.* **γέγραμμαι**: write; *mid.* present in writing, present, indict

γυμνάζομαι, *verbal* **γυμναστέον** (**γυμνός**): engage in gymnastic exercises, practice

γυμνάσιον *n.*: gymnasium

γυμναστική *f.*: gymnastics, bodily exercises, in body

γυνή, *gen.* **γυναικός** *f.* (queen): woman

δαιμονάω: am insane, mad

δαιμόνιον *as n.*: divine influence, divinity

δαιμόνιος *adj.* (**δαίμων**): belonging to the gods, under the influence of the divinity, divine, superhuman, most excellent. **δαιμόνιε**, my dear sir

δαίμων, -ονος *m.* (demon): divine being, divinity, god. Already this seems to be generally used of a lower order of divinities

δάκρυ, -υος *n.* (lacrima): tear

δακρύω, *aor.* **ἐδάκρυσα**: weep

δέδια *pf. as pres.*: fear

δεῖ: *impersonal of* **δέω**, need, lack

δείδω, *aor.* **ἔδεισα** (**δέος**): fear

δείκνῡμι: show, make clear

δειλίᾱ *f.* (**δέος**): cowardice

δεινός *adj.* (**δέος**): terrible, to be feared, dreadful, shameful, clever. **δεινὸς λέγειν**, a clever speaker, a skilled orator. **οὐδὲν δεινόν**, no fear

δεινότατος *sup. adj.*: most dreadful

δεινότερος *comp. adj.*: more to be feared

δειπνέω, *aor.* **ἐδείπνησα**: dine, sup

δεῖπνον *n.*: dinner

δέκα *numeral* (decem): ten

Δελφοί *m. pl.*: Delphi, the seat of the Pythian oracle. **20 e**

δέομαι, *fut.* **δεήσομαι**, *aor.* **ἐδεήθην** (**δεῖ**): want, need, desire, ask, beg, implore

δεσμός *m.* (**δέω**, bind): fetter, bonds, imprisonment

δεσμωτήριον *n.*: prison

δεσπότης, -ου *m.* (despot): master, lord

δεῦρο *adv.*: hither; *used in familiar tone as an imv.* come here!

δέχομαι, *aor.* **ἐδεξάμην**: receive, accept, take, choose

δέω (**δεῖ**): need, lack. **πολλοῦ δέω**, I am far from. **πολλοῦ δεῖ**, far from it. **μὴ δεῖν**, he ought not

δέω, *pf. pass.* **δέδεμαι**: bind, put in prison; *pf. pass.* am in prison

δή *part.*: so, now, apparently, manifestly, really

Δήλιον *n.*: Delium, sanctuary of Delian Apollo, on the Attic coast, near the Boeotian frontier. Scene of a battle in 424 B.C., in which the Athenians were defeated by the Boeotians. **28 e**

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Δῆλος *f.*: Delos, birthplace of Apollo. **43 c, 58 b**

δῆλος *adj.*: clear, open, manifest. *δῆλον ὅτι*, evidently

δηλόω, *fut.* *δηλώσω*: show, make clear

δημ-ηγορίᾱ *f.*: addressing the people, public speech

δημιουργός *m.* (*δῆμος*, *ἔργον*): worker for the people, craftsman

Δημό-δοκος *m.*: Demodocus. **33 e**

δημο-κρατέομαι: am ruled by the people, am under a democracy

δημο-κρατίᾱ *f.* (*κράτος*): democracy

δῆμος *m.*: people, Assembly

δημοσίᾳ *adv.*: in public, by public process

δημοσιεύω: work as a public servant, am in public life

δημόσιος *adj.* (*δῆμος*): of the people. *τὰ δημόσια*, the work of the state

δημότης, **-ου** *m.*: fellow-demesman, of the same deme

δημώδης, **-ες** *adj.* (*δῆμος*): popular, in the ordinary sense

δή-που: doubtless, methinks, I am sure, of course

δῆτα *part.*: certainly, of course. *τί δῆτα* *expresses surprise*, what is this?

διά *prep.*: *with gen.* through, across; by means of, using. *διὰ τοῦ βίου*, through (my) life. *διὰ ταχέων*, quickly. *With acc.* because of, on account of, thanks to

δια-βάλλω, *pf. pass.* *διαβέβλημαι*: accuse (informally), create prejudice. Cf. *διάβολος*.

δια-βιόω, *pf.* *διαβεβίωκα*: pass (my) life, live (my) whole life

διαβολή *f.* (*διαβάλλω*): hurt, prejudice, slander. *ἡ διαβολὴ ἡ ἐμή*, the prejudice against me

δια-γίγνομαι, *aor.* *διεγενόμην*: come through, live through

δι-άγω, *fut.* *διάξω*: spend (my) time, lead (my life)

δια-θρῡλέω, *plpf. pass.* *διετεθρύλητο*: noise abroad, report commonly

δίαιτα *f.* (diet): manner of life

διαιτάομαι, *impf.* *διῃτᾶτο*: sojourn, live

διαίτημα, **-ατος** *n.*: food

διά-κειμαι: am disposed, am affected. (Perfect passive of *διατίθημι*.)

δια-κελεύομαι: shout encouragement

δια-κινδῡνεύω: meet the danger, am in danger

δια-κρίνω: discern, determine

δια-κωλῡ́ω: prevent, hinder

δια-λέγομαι, *pf.* *διείλεγμαι*, *aor.* *διελέχθην*: converse, talk

δια-λείπω, *aor.* *διέλιπον*: leave a gap. *διαλιπὼν χρόνον*, after an interval of time

δι-αλλάττω, *aor.* *διήλλαξα*: reconcile

[**διά-λογος** *m.*: dialogue]

δια-μῡθο-λογέω, *aor.* *διεμῡθολόγησα*: talk familiarly, chat, converse

δια-νοέομαι, *aor.* *διενοήθην* (*νοῦς*): reason, think, consider, plan

διάνοια *f.*: thought, plan, intent

δια-πειράομαι: test, make trial, prove

δια-πορεύομαι: go on (my) way, march along

δια-σκοπέω: consider carefully, examine

δια-τάττω: arrange in order, guide

δια-τελέω, *pf.* *διατετέλεκα* (*τέλος*): continue (to the end)

δια-τίθημι, *fut.* *διαθήσω*, *aor. pass.* *διετέθην*: dispose. Cf. *διάκειμαι*.

διατριβή *f.*: pastime, pursuit

δια-τρίβω, *aor.* *διέτριψα*: pass (my) time, spend, converse

δια-φερόντως *adv.*: differing from, more than, particularly, specially

δια-φέρω: differ from, surpass, excel, am superior

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δια-φεύγω, *fut.* *διαφεύξομαι*, *pf.* *διαπέφευγα*: flee, escape, am acquitted

δια-φθείρω, *fut.* *διαφθερῶ*, *aor.* *διέφθειρα*, *pf.* *διέφθαρκα*, *pass.* *διέφθαρμαι*, *fut.* *διαφθαρήσομαι*: corrupt, destroy, ruin; change

δια-φθορεύς, -έως *m.*: corrupter, destroyer

διδάσκαλος *m.*: teacher, master

διδάσκω, *fut.* *διδάξω*, *aor.* *ἐδίδαξα*: teach, instruct

δίδωμι, *fut.* *δώσω*, *aor.* *pl.* *ἔδοσαν*, *pf.* *pass.* *δέδομαι* (do): offer, give, present

δι-είδον, *inf.* *διδεῖν*, *aor.*: saw through

δί-ειμι: go through

δι-έξ-ειμι, *aor.* *διεξῆλθον*: go through in detail, set forth, narrate, recount

δι-έρχομαι, *pf.* *διελήλυθα*: go through, set forth in detail, discuss

δι-ερωτάω: question in detail

δι-ηγέομαι, *fut.* *διηγήσομαι*, *aor.* *διηγησάμην*: narrate, tell (the) story

δι-ημερεύω (*ἡμέρα*): pass the day

Διθύραμβος *m.*: dithyramb, a kind of choral lyric poem

δι-ισχῡρίζομαι, *aor.* *διισχῡρισάμην* (*ἰσχυρός*): insist, affirm confidently

δικάζω, *fut.* *δικάσω*, *aor.* *ἐδίκασα*, *aor.* *pass.* *ἐδικάσθην*: judge, decide

δίκαιος, -α, -ον (*δίκη*): just, right, righteous, fair, reasonable. *δίκαιός εἰμι*, it is just that I, I ought (cf. the Hibernian idiom, "You had a right to do it"). *τὸ δίκαιον*, justice

δικαιοσύνη *f.*: justice

δικαιότατος *sup. adj.*: most just

δικαιότερος *comp. adj.*: more just

δικαίως *adv.*: justly, with good reason

δικᾱνικός *adj.*: (pertaining to the courts), such as one hears in courts, wearisome

δικαστήριον *n.*: court of justice

δικαστής, -οῦ *m.* (*δικάζω*): judge

δίκη *f.*: suit at law, case, charge, judgment, justice

διό *conj.* (*δι' ὅ*): wherefore

δι-οίγω, *aor. pass. partic.* *διοιχθέντες*: open

δι-οικέω (*οἶκος*): administer, manage

δι-όλλῡμι, *aor.* *διώλεσα*: ruin, utterly destroy

δι-όμνῡμι, *aor.* *διωμοσάμην*: assert under oath, swear to

δι-ό-περ *conj.*: just because

δίς *adv.*: twice

διττός *adj.* (*δύο*): twofold, of two kinds, of two classes

διφθέρᾱ *f.* (diphtheria): hide, animal's skin, leather cloak (such as peasants wore)

διχά-δε *adv.*: in two parts, asunder

διώκω: pursue, follow

δοκέω, *fut.* *δόξω*, *aor.* *ἔδοξα*, *pf.* *pass.* *δέδογμαι* (*δόξα*, dogma): think, think good; seem, seem true, am thought, am reputed. *ἔδοξέ μοι*, I came to think. *δεδογμένον*, agreed, generally believed

δοκιμάζω, *aor. pass.* *ἐδοκιμάσθην*: prove, examine; receive to citizenship

δόξᾱ *f.* (doxology, orthodox): reputation, glory, honor, opinion. *παρὰ δόξαν* (paradox), contrary to (my) real opinion

δοξάζω: opine, hold (an opinion)

δορᾱ́ *f.* (*δείρω*, flay): skin, hide

δόσις, -εως *f.* (dose): gift

δουλεύω: am a slave, serve

δοῦλος *m.*: slave

δρᾶμα, -ατος *n.*: drama, theatrical play, spectacle

δραπετεύω: run away from (as a slave might)

δραχμή *f.*: drachma. An Athenian silver coin, worth about seventeen cents

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δράω (dramr'): do
δρῦς, *gen.* **δρυός**, *f.*: oak
δύναμαι: am able, can
δύναμις, **-εως** *f.*: power, might, strength
δυνατός *adj.*: strong, powerful, effectual, effective
δύο, *gen.* **δυοῖν**, *numeral* (duo): two
δυσ-μαθέστερος *comp. adj.* (**μανθάνω**): slower to learn
δύσεμος *pl. f.*: settings, setting
δυσ-τυχία *f.* (**τύχη**): misfortune
δυσ-χερής, **-ές** *adj.*: disagreeable, troublesome, hindrance
δύω, *pf.* **δέδῦκα**: sink, set (of the sun)

ἔα *imv. of* **ἐάω** *as interjection*: ah!, let it pass
ἑάλων *aor. of* **ἁλίσκομαι**: was captured, was overtaken
ἐάν = **εἰ ἄν**: if, *with subjunctive*
ἐάν τε . . . ἐάν τε: whether . . . or
ἑαυτοῦ, **ἑαυτῷ**, **ἑαυτόν** *reflex. pron.*: himself
ἑαυτῶν, **ἑαυτοῖς** *reflex. pron.*: themselves
ἐάω, *fut.* **ἐάσω**, *aor.* **εἴāσα**: permit, allow, disregard, dismiss. **οὐκ ἐάω**, forbid
ἑβδομήκοντα (**ἑπτά**): seventy
ἐγγυάομαι, *aor.* **ἠγγυāσάμην**: am surety, offer bonds
ἐγγύη *f.*: surety, bail
ἐγγυητής, **-οῦ** *m.*: surety, bondsman
ἐγγύς *adv.*: near, *with genitive*
ἐγγύτατα *or* **ἐγγυτάτω** *sup. adv.*: nearest, next
ἐγγυτέρω *comp. adv.*: nearer
ἐγείρω, *aor.* **ἤγειρα**: rouse, wake
ἐγ-καλέω: blame, censure, find fault, complain, accuse
ἐγ-καλύπτω, *aor. mid.* **ἐνεκαλυψάμην**, *pf.* **ἐγκεκάλυμμαι**: cover up, conceal; *mid.* cover my face
ἔγ-κλημα, **-ατος** *n.*: charge, accusation, complaint
ἐγ-κρατέστατος *sup. adj.*: with greatest self-control in
ἐγ-χωρεῖ *impers.*: it is possible, *sc.* to delay; there is still time
ἐγᾧμαι: *by crasis for* **ἐγὼ οἶμαι**
ἑδεστέον: *verbal adj. of* **ἐσθίω**, eat
ἐθέλω, *aor.* **ἠθέλησα**: wish, desire, am willing, consent, am ready
ἐθίζω, *pf. pass.* **εἴθισμαι** (**ἔθος**): accustom, use
εἰ: if. **εἰ δὲ μή**, if not, otherwise. **εἴ περ γε**, at least if. **εἴ τε . . . εἴ τε** *cond. part.*, whether . . . or. **εἰ γάρ** *may introduce a wish*
εἶδος, **-εος** *n.*: form, shape, appearance
εἶεν *interj.*: very well
εἰκάζω, *aor.* **ἤκασα**: liken, compare
εἰκῇ *adv.*: at random, in chance order
εἰκός, **-ότος** *n.*: probable, reasonable. **ὡς τὸ εἰκός**, in all probability
εἰκότως *adv.*: with good reason, naturally
εἰκών, **-όνος** *f.* (icon): image, illustration, comparison, semblance
εἱμαρμένη *f. pf. partic.* (**Μοῖρα**): fated, Fate
εἰμί, *impf.* **ἦ**, *inf.* **εἶναι**, *fut.* **ἔσομαι**: am, exist. **τῷ ὄντι**, in truth. **ἔστι ταῦτα**, this is true. **οὐκ ἔστιν ὅπως οὐ**, it is not possible that not, surely
εἶμι, *imv.* **ἴθι**, *inf.* **ἰέναι**, *partic.* **ἰών**: go, come, will go. **ἴθι** *is used as an interjection*, Come!
εἶπον *aor.*: said, spoke
εἴρηκα *pf. of* **φημί**: have said, have spoken
εἰρημένα *pf. partic. of* **φημί**: said
εἰρωνεύομαι (irony): jest, dissemble
εἰς: into, as regards. **εἰς ὑμᾶς**, into your court, before you
εἷς, **μία**, **ἕν** *numeral*: one
εἰσ-άγω: lead in, introduce, bring in (to court), bring to trial

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εἴσ-ειμι: come in, enter
εἰσ-ηγέομαι: introduce, propose
εἰσ-ῆλθον: came in, was brought into court. (Used as passive of *εἰσάγω*.)
εἴσ-οδος *f.*: entrance, bringing in
εἰστήκει *plpf. of ἵστημι*: stood
εἰσ-φέρω: bring in, introduce
εἶτα *adv.*: then, and then
εἰωθα *pf.*, *plpf. εἰώθη* (ἔ): am wont, accustomed. *εἰωθώς*, accustomed
ἐκ, ἐξ, *prep.*: out of, from, as a result of. *ἐκ παίδων*, from childhood, while children; *ἐκ νέου*, from youth up. *ἐκ τούτων*, from this, in the light of this
ἕκαστος *adj.*: each, every one
ἑκάστοτε *adv.*: at each time, on each occasion
ἑκάτερος *adj.*: each of two
ἐκ-βάλλω, *aor. ἐξέβαλον*: cast out, reject, throw overboard
ἔκ-γονος *m.*: offspring, child
ἐκεῖ *adv.*: there, yonder
ἐκεῖθεν *adv.*: thence, from there
ἐκεῖνος, -η, -ο *pron.*: that, yon
ἐκείνως *adv.*: in that way
ἐκεῖσε *adv.*: thither, there
ἐκ-καλύπτω, *aor. ἐξεκάλυψα*: uncover; *mid.* uncover (my) face
ἐκ-κλέπτω, *aor. ἐξέκλεψα*: steal away, steal out
ἐκκλησίᾱ *f.*: ecclesia, popular Assembly (of Athens)
ἐκκλησιαστής, -οῦ *m.*: ecclesiast, member of the Assembly
ἐκ-λέγω, *aor. mid. ἐξελεξάμην*: select, pick out
ἐκ-παιδεύω, *aor. ἐξεπαίδευσα*: educate, train up
ἐκ-πίνω, *aor. ἐξέπιον*: drink off, quaff
ἐκ-πλήττω, *aor. ἐξέπληξα*, *pf. pass. ἐκπέπληγμαι*: amaze, dismay, distract by fear; *pass.* am beside (my)self, am dazed
ἐκ-πολιορκέω, *aor. pass. ἐξεπολιορκήθην*: take by siege
ἐκ-τίνω, *fut. ἐκτείσω*, *aor. ἐξέτεισα*: pay (the fine) in full
ἐκτός *adv.*: outside, out
ἐκ-τρέφω, *aor. ἐξέθρεψα*, *pass. ἐξετράφην*: bring up, rear
ἐκ-τρίβω, *aor. ἐξέτριψα*: rub
Ἕκτωρ, -ορος *m.*: Hector, the mightiest defender of Troy. **28 c**
ἐκ-φέρω, *aor. mid. ἐξηνεγκάμην*: carry out, carry forth
ἐκ-φεύγω, *aor. ἐξέφυγον*: escape, flee
ἐκ-χέω, *pf. pass. ἐκκέχυμαι*: pour out, cast out
ἑκών, -όντος *adj.*: willing, willingly, intentionally. *With this, εἶναι is used loosely, so that ἑκὼν εἶναι does not differ materially from ἑκών.* GMT. 780
ἐλάττων, -ον *comp. adj.*: less, of less consequence
ἐλάχιστος *sup. adj.*: least
ἔλεγχος *m.*: proof, test, account
ἐλέγχω, *fut. ἐλέγξω*, *aor. ἤλεγξα*: test, examine, prove, refute
ἐλεέω, *aor. pass. ἐλεήθην* (Kyrie eleison): pity, have mercy
ἐλεινός *adj.*: pitiful, of pity
ἔλεος *m.*: pity
ἐλευθερίᾱ *f.*: liberty, freedom
ἐλευθεριώτερον *comp. adv.*: more freely
ἐλεύθερος *adj.*: free
Ἑλληνίς, -ίδος *f. adj.*: of Greece, Hellenic
ἐλπίζω: hope
ἐλπίς, -ίδος *f.*: hope
ἐμαυτοῦ, ἐμαυτῷ, ἐμαυτόν *reflexive pron.*: myself
ἔμ-βραχυ *adv.* (brief): in short
ἐμμελῶς *adv.*: (in tune), suitably, reasonably. Nearly synonymous with *ὀρθῶς*. Its opposite is *πλημμελῶς*.

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ἐμ-μένω, *fut.* ἐμμενῶ, *aor.* ἐνέμεινα: remain in, abide by

ἐμός, -ή, -όν *possess. pron.* (*cf.* meus): my, mine, of me. ἡ ἐμὴ δίκη, the prejudice against me

ἐμ-πίμπλημι, *pf.* ἐμπεπλήκα, *aor. pass.* ἐνεπλήσθην: fill

ἐμ-πνέω: breathe, have breath in it

ἐμ-ποδών *adv.* (πούς): in the way, in the hindrance

ἐμ-ποιέω: work in, do in, cause

ἔμ-προσθεν *adv.*: before, former. τοῖς ἔμπροσθεν, in the former part of my speech

ἔμ-φρων, -ον *adj.* (φρήν): possessed of his senses, with presence of mind, intelligent

ἐν *prep. with dative*: in, among, in the midst of. ἐν τοῖς (among these) *may strengthen a superlative, as* ἐν τοῖς βαρύτατα, with greatest sadness. 43 c. Cf. δόκιμος δμοια τῷ μάλιστα Hdt. vii. 118.

ἐν-αντία *and* **ἐν-αντίον** *adv.*: against, opposite, contrary, in the presence of. τοὐναντίον, just the opposite. ἐναντία λέγειν, contradict

ἐν-αντίος *adj.*: opposite, contrary

ἐναντιόω, *aor. pass. as mid.* ἠναντιώθην, *pf.* ἠναντίωμαι: oppose

ἐν-αργής, -ές *adj.*: clear, distinct, plain

ἐν-δεής, -ές (δέω): needy, in lack, deficient

ἐν-δείκνῡμι, *aor.* ἐνεδειξάμην: point out, indicate, show; indict, impeach. — ἔνδειξις was a form of indictment, usually laying information against one who discharged functions or exercised rights for which he was legally disqualified.

ἕνδεκα *numeral*: eleven. οἱ Ἕνδεκα, "the Eleven," had charge of the prisons of Athens, and the punishment of criminals. — Introd. § 57.

ἔνδο-θεν *adv.*: from within, within

ἔνδον *adv.*: within, in the inner room, at home

ἔν-ειμι: am in

ἕνεκα *improper prep.*: on account of, because

ἐνειλίσσω, *pf. pass.* ἐνείλιγμαι: wrap, roll

ἐν-έχομαι, *fut.* ἐνέξομαι: am held in, am liable to

ἐνθά-δε *adv.*: here

ἐνθέν-δε *adv.*: hence, from this

ἐνθουσιάζω (ἐν, θεός — enthusiasm): am possessed by the divinity, am inspired

ἐν-θῡμέομαι, *aor.* ἐνεθῡμήθην (θῡμός): ponder, reflect, consider in soul

ἐνιαυτός *m.*: year. κατ' ἐνιαυτόν, yearly

ἔνιοι (ἔστιν οἵ, *cf.* sunt qui) *adj.*: some

ἐνίοτε *adv.*: sometimes, at times

ἐν-νοέω, *aor.* ἐνενόησα (νοῦς): notice, observe, consider

ἐν-οικέω, *fut.* ἐνοικήσω: dwell in, inhabit

ἐν-σκευάζομαι (σκευή): dress up in, array (one)self in

ἐνταῦθα *adv.*: there, here, at this point

ἐνταυθοῖ *adv.*: here, hither

ἐν-τείνω, *aor.* ἐν-έτεινα: stretch in, put into verse

ἐντεῦθεν *adv.*: thence, from this, as a result of this

ἐντός *adv.*: inside, within

ἐν-τρέπομαι: regard, respect, am abashed before, — *with gen.*

ἐν-τυγχάνω, *aor.* ἐνέτυχον, *pf.* ἐντετύχηκα: happen upon, fall in with, meet

ἐν-ύπνιον (ὕπνος) *n.*: dream

ἐξ *prep.*: out of. See ἐκ.

ἐξ-άγω, *fut.* ἐξάξω, *aor.* ἐξήγαγον: lead forth, take out

ἐξ-αιρέω, *aor. mid.* ἐξειλόμην: take out of, remove

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ἐξ-αμαρτάνω, *aor.* ἐξήμαρτον: err, make a mistake

ἐξ-αν-ίστημι, *aor.* ἐξανέστην: cause to rise; *aor.* arose and went out

ἐξ-απατάω, *fut.* ἐξαπατήσω, *aor. pass.* ἐξηπατήθην, *verbal* ἐξαπατητέον (ἀπά-τη): deceive, beguile

ἔξ-ειμι, *verbal* ἐξιτητέον: come out, go out

ἔξ-ειμι: *see* ἔξεστι.

ἐξ-ελαύνω, *fut.* ἐξελῶ, *aor.* ἐξήλασα: drive out (of the city), banish

ἐξ-ελέγχω, *aor.* ἐξήλεγξα, *fut. pass.* ἐλεγχθήσομαι (ἔλεγχος): show up, refute, convict

ἐξ-εργάζομαι (ἔργον): work out, accomplish, perform

ἐξ-έρχομαι, *aor.* ἐξῆλθον: come out, go forth. ἐξελθών, in exile

ἔξ-εστι, *partic.* ἐξόν, *impers.*: it is permitted, it is granted, it is possible. οἷς ἔξεστι, who may. ἐξόν, though it was possible

ἐξ-ετάζω, *fut.* ἐξετάσω, *aor.* ἐξήτασα: examine, probe, scrutinize

ἐξέτασις, -εως *f.*: examination, investigation

ἐξεταστικός: skilled in examining

ἐξ-ευρίσκω, *aor.* ἐξηῦρον: find out, discover

ἐξ-ιτητέον: *verbal of* ἔξειμι

ἐξ-όν: *acc. abs.*, it being permitted. Cf. ἔξεστι.

ἐξ-ουσία *f.* (ἔξεστι): liberty, permission

ἔξω-θεν *adv.*: without, outside

ἔοικα *pf.*: seem, am like, am likely

ἑορτή *f.*: festival, feast

ἐπ-άδω (ἀείδω, ode): repeat as a charm

ἐπ-αινέω, *aor.* ἐπῄνεσα: praise, commend

ἔπ-αινος *m.*: praise, approval

ἐπ-αΐω: understand

ἐπ-ακολουθέω: follow, accompany

ἐπ-άν-ειμι: come above up

ἐπ-εγείρω, *aor.* ἐπήγειρα: rouse, waken

ἐπεί *or* ἐπειδή *conj.*: since, because; when

ἐπείγομαι: hasten, am in haste

ἐπειδάν = ἐπειδή ἄν: when

ἐπειδή *conj.*: since; when

ἔπ-ειμι: come (on), approach. ὁ ἐπιών, the next

ἔπειτα *conj.*: then, next, secondly. ὁ ἔπειτα βίος, the rest of (my) life

ἐπ-ερωτάω: ask, inquire

ἐπ-έχω, *fut.* ἐπισχήσω, *aor.* ἐπέσχον: check, cease from, restrain, wait; *mid.* hold to (one's lips), stop (one's ears)

ἐπί *prep.*: (1) *with gen.*, at. ἐπὶ τῶν τραπεζῶν, at the money-changers' tables. ἐπὶ στρατείας, on a campaign. ἐφ' ἵππου, on horseback. (2) *With acc.*, to, for, before, against. ἐπὶ δικαστήριον, before a court of justice. ἐπ' αὐτὸ τοῦτο, for this very purpose. ἐπὶ τὰ γελοιότερα, to raise a laugh. (3) *With dat.*, at, over, after. ἐπὶ Δηλίῳ, at Delium. ἐπὶ τούτοις, after these things, on these terms. ἐπὶ πόσῳ, at what price? ἐπὶ τούτῳ, on this condition, for this purpose, over this. τὸ ἐπὶ τούτῳ, the thing after this, *i.e.* the next question. *Of end*, ἐπὶ διαβολῇ τῇ ἐμῇ, to create a prejudice against me

ἐπι-βλέπω, *aor.* ἐπέβλεψα: glance at, look at

ἐπι-γελάω, *aor.* ἐπεγέλασα: laugh at

Ἐπιγένης, -ους *m.*: Epigenes. 33 e, 59 b. Son of Antiphon of Cephisia

ἐπι-δείκνυμι, *aor.* ἐπέδειξα: display, set forth, make clear

ἐπι-δημέω (δῆμος): am in town, stay at home

ἐπι-εικέστατος *sup. adj.*: most reasonable, best

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ἐπι-εἰ κέστερος *comp. adj.*: more reasonable, too good

ἐπι-εικής, -ές *adj.*: reasonable

ἐπι-εικῶς *adv.*: reasonably, considerably

ἐπι-θῡμέω, *aor.* **ἐπεθύμησα**: desire

ἐπι-θῡμίᾱ *f.*: desire, longing

ἐπι-κελεύω: urge on, incite

ἐπί-κωμῳδέω (comedy): ridicule, make fun of

ἐπι-λανθάνομαι, *aor.* **ἐπελαθόμην** (λήθη): forget

ἐπι-λησμονέστερος *comp. adj.* (λήθη): more forgetful

ἐπι-λύομαι: free, release, save

ἐπι-μελέομαι *and* **ἐπι-μέλομαι**, *fut.* **ἐπιμελήσομαι**, *aor.* **ἐπεμελήθην**: care for

ἐπι-νοέω: think of, have in mind

ἐπι-ορκέω: commit perjury, forswear (my)self, break (my) oath

ἐπι-πέμπω, *aor.* **ἐπέπεμψα**: send to

ἐπι-σκοπέω, *aor.* **ἐπεσκεψάμην**: examine, consider

ἐπίσταμαι, *impf.* **ἠπιστάμην**: know, understand, have skill in, am familiar with

ἐπι-στατέω: stand over, am master

ἐπιστάτης *m.* (ἵστημι): overseer, master; presiding officer (of the Assembly)

ἐπι-στέλλω, *aor.* **ἐπέστειλα** (epistle): direct, charge

ἐπιστήμη *f.*: knowledge, science

ἐπιστήμων, -ονος *adj.*: acquainted with, skilled in, *with gen.*

ἐπι-σχόμενος: *aor. partic. of* **ἐπέχω**

ἐπι-τάττω: enjoin, command, order

ἐπι-τελέομαι (τέλος): perform

ἐπιτήδειος *m.*: connection, friend

ἐπιτηδές *adv.*: expressly, on purpose

ἐπιτήδευμα, -ατος *n.*: pursuit, occupation

ἐπιτηδεύω, *aor. partic.* **ἐπιτηδεύσας**: pursue, follow, practice

ἐπι-τίθημι, *aor.* **ἐπέθην**, *mid.* **ἐπεθέμην**: place upon, put upon; *mid.* set upon

ἐπι-τρέπω: permit, allow, commit

ἐπι-τυγχάνω, *aor.* **ἐπέτυχον** (τύχη): chance upon, occur to

ἐπι-φθονώτερος *comp. adj.*: arousing too much envy

ἐπι-χειρέω, *fut.* **ἐπιχειρήσω**, *aor.* **ἐπεχείρησα**, *verbal* **ἐπιχειρητέον** (χείρ): attempt, undertake, endeavor, try

ἐπι-χωριάζω (χώρα): visit, go to

ἐπι-χώριος *adj.*: of the place. **οἱ ἐπιχώριοι**, the townspeople

ἐπι-ψηφίζω, *aor.* **ἐπεψήφισα**: put the question to vote

ἕπομαι (sequor): follow

ἐπ-ονείδιστος *adj. of two endings* (ὀνείδος): reproached, shameful, disgraceful

ἔπος, -εος *n.*: word. **ὡς ἔπος εἰπεῖν**, so to speak, as one may say; almost, — *qualifying a strong statement*

ἑπτά *numeral* (septem): seven

ἐργάζομαι, *fut.* **ἐργάσομαι**, *aor.* **εἰργασάμην**, *pf.* **εἴργασμαι** (ἔργον): work, do, make

ἔργον (work): work, deed, act, fact

ἔρδω, *Epic aor.* **ἔρεξε**: do

ἐρευνάω: search out, inquire after

ἔρημος *adj.*: deserted, desolate, separated from. **δίκη ἐρήμη**, a suit which goes by default, undefended

ἐρί-βωλος *adj.*: fertile

Ἑρμογένης *m.*: Hermogenes. **59 b**; Xen. *Mem.* iv. 8. 4. Son of Hipponicus, and brother of the rich Callias

ἑρμο-γλυφεῖον *n.* (Ἑρμῆς): statuary's shop, where images of Hermes and other gods were made and sold

ἔρομαι, *impf.* **ἠρόμην**, *fut.* **ἐρήσομαι**: ask, inquire

ἐρρωμένως *adv.*: stoutly, vigorously

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ἐρρῶσθαι *pf. pass. inf. of* ῥώννυμι: to be strong, "take care of (him)self." A familiar word (ἔρρωσο) on parting

ἔρχομαι, *aor.* ἦλθον: come, go

ἐρῶ *fut.*: I will say, — *followed by two accs., one of the person, the other of the thing said*

ἐρωτάω: ask, inquire of

ἐρωτικῶς *adv.*: amorously

ἐσθίω, *verbal* ἐδεστέον (edo): eat

ἐσκεδασμένα: scattered, *pf. pass. of* σκεδάννυμι

ἑσπέρᾱ *f.* (vesper): evening

ἕστε *rel. adv.*: as long as

ἑστεμμένη: *pf. pass. of* στέφω, crown

ἑστήξει: would stand, *fut. pf. of* ἵστημι

ἔστιν ὅτε: (*at*) some times. **62 a**

ἔσχατος *adj.*: extreme, the last

ἑ-ταῖρος *m.*: companion, comrade, partisan

ἕτερος *adj.*: one or other of two, other, different, second. ἕτερος μέν, . . . ἕτερος δέ, one, . . . another

ἔτι *adv.*: besides, still, further, in addition, again

ἕτοιμος *adj.* (*with Homeric accent,* ἑτοῖμος): ready, prepared, in readiness

ἔτος, -εος *n.* (vetus): year

εὖ *adv.*: well. εὖ λέγεις, you say what I am glad to hear; good news! εὖ ποιεῖν, benefit

εὐ-αρίθμητος *adj.* (ἀριθμός): easily numbered, few in number

εὐ-δαιμονέστερος *comp. adj.*: happier, more fortunate

εὐ-δαιμονίᾱ *f.*: happiness, good fortune, joy

εὐ-δαιμονίζω, *aor.* ηὐδαιμόνισα: esteem happy. Cf. μακαρίζω.

εὐ-δαίμων, -ονος *adj.*: of happy divinity, happy, fortunate

εὐ-δοκιμέω: am held in high esteem, am honored

εὐ-δοκιμώτατος *sup. adj.*: most renowned

εὐ-ειδής, -ές *adj.*: fine-looking, comely

εὐ-έλεγκτος: easy to be tested, easily proved

εὔ-ελπις, -ιδος *adj.*: filled with good hope, hopeful

εὐ-εργεσίᾱ *f.*: benefit, good deed

εὐ-εργετέω, *pf. pass.* εὐεργέτημαι: benefit. εὐεργέτηταί τι, he has received something (from me), I have done something for him

εὐ-εργέτης, -ου *m.* (ἔργον): benefactor, well-doer

Εὔηνος, -ου: Euenus (of Paros). **20 b, 60 d.** A sophist and poet of no great distinction

εὐθέως *or* **εὐθύς** *adv.*: straightway, at once

Εὐκλείδης, -ου *m.*: Euclid (of Megara). **59 c.** (Not the great mathematician.)

εὐ-κόλως *adv.*: with good temper, blithely

εὐ-λαβέομαι (λαμβάνω): am on my guard, am cautious

εὐ-λόγως *adv.*: reasonably. εὐλόγως ἔχει, it is reasonable

εὐ-μενῶς *adv.*: graciously, kindly

εὐ-νομέομαι (νόμος): have good laws

εὐ-ορκέω: keep (my) oath

εὑρίσκω, *fut.* εὑρήσω, *aor.* ηὗρον (eureka!): find

εὐ-σεβέστατος *sup. adj.*: most pious

εὐ-σεβέω: act piously

εὐ-σεβής, -ές *adj.*: pious

εὐ-τελής, -ές *adj.*: cheap, easily bought

εὐ-τυχής, -ές *adj.*: fortunate, happy

εὐ-φημίᾱ *f.*: silence, peace

εὐ-φραίνω (φρήν): cheer

εὐ-χερῶς *adv.*: easily

εὔχομαι, *aor.* ηὐξάμην: pray, vow

εὐ-ωχέομαι: feast

εὐ-ωχίᾱ *f.*: feast

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ἐφ-άπτομαι: touch, feel of
ἐφ-εξῆς *adv.*: in order, one after another
ἐφ-ίημι: permit, allow
ἐφ-ίστημι, *aor.* ἐπέστην: set before; *aor.* took (my) stand before
ἐφ' ᾧτε (ὅς) *as conj.*: on condition that
ἐχθρός *m.*: (personal) enemy
ἐχρῆν (χρὴ ἦν, χρῆν, *with an inorganic augment prefixed*): it were fitting
ἔχω, *fut.* ἕξω, *aor.* ἔσχον, *pf.* ἔσχηκα: have, possess, hold, am able. ἔχει *with adv.* = εἰμί *with pred. adj.; as* ἔχει οὕτως, so it is, is in this position. ὥσπερ ἔχω ἔχειν, to be as I am. *Inceptive* (*aor.*) ἔσχε, received, *and* (*pf.*) ἔσχηκα, have received. οὐκ ἔχω, do not know
ἕωθεν *adv.*: at dawn, early in the morning, from the dawn
ἑωθινός *m. adj.*: early morning
ἕως, ἠώ *f.*: dawn, morning
ἕως *conj.*: until, as long as

ζάω, *inf.* ζῆν: live
ζεῦγος, -εος *n.*: (span), four-horse chariot
ζημιάω: punish
ζητέω, *aor.* ἐζήτησα: seek into, investigate, search out
ζήτησις, -εως *f.*: search, inquiry, investigation
ζῷον *n.* (zoölogy): living creature, animal

ἤ: either, or. Or *sometimes introduces a question, as* **26 b**, **36 b**
ἤ: than, *after a comparative*
ἦ: *mere sign of a question, at its head*
ἦ: *impf. of* εἰμί, am, *or of* ἠμί, say
ἦ μήν *particles*: in very truth, indeed
ᾗ *rel. adv.* (ὅς): in what way
ᾖα: *impf. of* εἶμι, go
ἡβάω, *aor.* ἥβησα (Hebe): am in young manhood, *aor.* came to young manhood
ἡγέομαι, *fut.* ἡγήσομαι, *aor.* ἡγησάμην: consider, believe, think
ἡδέως *adv.* (ἡδύς): sweetly, gladly, pleasantly. ἡδέως ἂν διαλεχθείην, I should like to talk
ἤδη *adv.*: already, before now, now, at once
ᾔδη *plpf. as impf.* (οἶδα): knew
ἥδιστος *sup. adj.*: sweetest, most delightful, with greatest pleasure
ἡδίων, -ον *comp. adj.*: **pleasanter**
ἥδομαι, *aor.* ἥσθην: **am pleased**
ἡδονή *f.*: pleasure, **enjoyment**
ἡδύς, -εῖα, -ύ *adj.*: **pleasant**
ἥκιστα *adv.*: **least of all**
ἥκω, *fut.* ἥξω: **have come, am** come, come, return
Ἠλεῖος *adj.*: **Elean, of Elis (in western Peloponnesus)**
ἠλίθιος *adj.*: **simple, silly**
ἡλικία *f.*: age, **time of life**
ἡλικιώτης, -ου *m.*: **contemporary**, of the same **age**
ἥλιος *m.*: sun
ἦμαρ, -αρος *n.* (ἡμέρα): **day**. *Homeric word.* **44 b**
ἡμέρα *f.*: day
ἡμέτερος *adj.* (ἡμεῖς): **our**
ἠμί, *impf.* ἦν (*cf.* **ait**): **say**
ἡμί-θεος *m.*: **demigod**
ἡμί-ονος *m.*: **(half-ass)**, mule
ἠμφι-εσμένος: clad. See ἀμφιέννυμι.
ἠνέχθην: *aor. pass. of* φέρω, bring
ἡνίκα *rel. adv.*: when, at what time
ἡνι-οχέω (ἔχω): **(hold the reins)**, drive
Ἥρᾱ *f.*: **Hera (Juno)**
ἡρέμα *adv.*: quietly
ἥρως, -ωος *m.* (hero): demigod
Ἡσίοδος *m.*: **Hesiod**, author of the *Theogony* and *Works and Days*. **41 a**

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ἡσυχῇ *adv.*: quietly
ἡσυχίᾱ *f.*: peace, quiet. *ἡσυχίαν ἄγω*, keep quiet
ἤ-τοι . . . ἤ: either . . . or
ἦτρον *n.*: abdomen, groin
ἡττάομαι, *pf.* **ἧττημαι**: am inferior to, am overcome by
ἧττον *comp. adv.*: less, to a smaller degree
ἥττων, -ον *comp. adj.*: weaker, worse, less
ἠχή *f.* (echo): sound, noise

θάλπος, -εος *n.*: warmth
θάνατος *m.*: death. *περὶ θανάτου*, in a case of life or death
θάπτω: bury
θαρραλέος *adj.* (*θάρσος*, dare): confident, in good cheer, cheerful
θαρρέω (dare): am of good cheer, have no fear
θάτερα *or* **θάτερον** (*τὸ ἕτερον*) *n.*: one or other, either; the other (than well), *i.e.* harm
θᾶττον *comp. adv.*: more swiftly, sooner
θάττων, -ονος *adj. comp. of* ταχύς: swift, quick
θαῦμα, -ατος *n.*: wonder, admiration
θαυμάζω, *aor.* *ἐθαύμασα* (*θαῦμα*, *θέα*): wonder, marvel, am surprised
θαυμάσιος *adj.*: wonderful, strange
θαυμασίως *adv.*: strangely
θαυμασιώτερος *adj.*: more wonderful
θαυμαστός *adj.*: strange, admirable, marvelous good
θαυμαστότατος *sup. adj.*: strangest
Θεᾶγης, -ους *m.*: Theāges. 3 3 e
θεάομαι, *aor.* *ἐθεᾱσάμην*: observe, see
θεῖος *adj.* (*θεός*): of the gods, divine
θειότατος *sup. adj.*: most divine
θέμις, -ιτος *f.*: divine right, according to divine law, *Latin* fas
θεμιτός *adj.*: according to divine will, holy
Θεό-δοτος *m.*: Theodotus. 33 e
Θεοζοτίδης, -ου *m.*: Theozotides. 33 e
θεό-μαντις, -εως *m.*: seer, inspired prophet
θεός *m. or f.*: god, goddess, divinity
θεραπείᾱ *f.*: care
θέρος, -ους *n.* (thermometer): summer
Θέτις, -ιδος *f.*: Thetis, goddess of the sea; wife of Peleus and mother of Achilles. 28 c
Θετταλίᾱ *f.*: Thessaly. 45 c
θέω: run
θεωρίᾱ *f.* (*θεάομαι*): sacred embassy. *ἐπὶ θεωρίᾳ*, to a festival
Θήβᾱζε *adv.*: to Thebes
Θηβαῖος *adj.*: Theban, of Thebes
θηρίον: wild beast
Θησεύς, -έως *m.*: Theseus, mythical king of Athens. 58 a
(θνῄσκω), *pf.* *τέθναα and τέθνηκα*: die; *pf.* am dead, *inf.* death, being dead. *ὁ τεθνεώς*, the dead man
θόλος *f.*: Rotunda, the seat of government of the Thirty Tyrants at Athens
θορυβέω, *aor.* *ἐθορύβησα*, *pf. pass.* *τεθορύβημαι* (*θόρυβος*): make a turmoil, clamor, raise a disturbance; *pass.* am thrown into confusion
θρέψομαι: *fut. mid. of* τρέφω, bring up
θρηνέω: sing a dirge, wail
θυρ-ωρός *m.*: door-keeper, porter
θυσίᾱ *f.*: sacrifice
θύω: sacrifice
θωπεύω: fawn upon (as a slave), cajole, flatter

ἰᾱτρός *m.*: physician
ἰδίᾳ *fem. dat. as adv.*: in private, privately
ἰδιωτεύω: work as a private man
ἰδιώτης, -ου (idiot): private man, ordinary man
ἱερόν *n.*: temple, sanctuary

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ἱκανός *adj.*: sufficient, adequate
ἱκανῶς *adv.*: sufficiently, fully, satisfactorily
ἱκανώτατος *sup. adj.*: most able
ἱκετεία *f.* (ἱκέτης): supplication, entreaty
ἱκνέομαι, *aor.* ἱκόμην: come to, reach
ἵλεως, *nom. pl.* ἵλεῳ *adj.*: gracious(ly), cheerful(ly)
ἱμάτιον *n.*: garment, cloak, *pl.* raiment
ἵνα *adv.*: where
ἵνα *final conj.*: in order that. ἵνα τί (*sc.* γένηται), why, wherefore? GMT. 331
Ἱππίᾱς, -ου: Hippias, a noted Sophist of Elis. 19 e. Introd. § 12
ἱππικός *adj. as n.* (ἵππος): belonging to horses, horse man
Ἱππό-νῑκος, -ου: Hipponīcus, a rich Athenian. 20 a
ἵππος *m.*: horse
ἴσᾶσιν: *3 pl. of* οἶδα, know
Ἰσθμός *f.*: Isthmus, sc. of Corinth, where the Isthmian Games were held. 52 h
ἴσος *adj.*: equal. ἐξ ἴσου, on an equality, on equal terms
ἵστημι, *1 aor.* ἔστησα, *2 aor.* ἔστην, *pf.* ἕστηκα, *fut. pf.* ἑστήξω (sto): set, stand; weigh; *2 aor. and pf. system intrans.* stand, stop. ὃς τὰ ὄμματα ἕστησεν, his eyes were set
ἰσχῡρός *adj.*: strong, powerful
ἰσχῡρότατος *sup. adj.*: strongest
ἰσχύς, -ύος *f.*: strength, power
ἰσχύω: am strong, have force
ἴσως *adv.*: (equally), possibly, perhaps, very likely
ἰτέον: *verbal adj. of* εἶμι, go
ἴττω: *Boeotian form of* ἴστω, *imv. of* οἶδα, know, am witness
ἴτω: *imv. of* εἶμι, go
ἴχνος, -εος *n.*: step, trace, *pl.* track, path

κἀγώ: *by crasis for* καὶ ἐγώ
καθ-άπτομαι: lay hold of, reproach
καθαρεύω: am pure, am clean
καθ-ίζομαι: sit down
καθ-εύδω: sleep, slumber
καθ-ήμαι: sit, sit idle; am established, am appointed
καθ-ίημι, *aor.* καθῆκα: let down
καθ-ίστημι: establish, set, appoint, bring
καθ-ομο-λογέω: grant, concede, allow
καί *conj.*: and, even, also, too. καὶ δή καί, and in particular, and what is more. καὶ . . . καί, both . . . and. *After a word of likeness,* καί *may be translated* as: ὅμοιος καί, such as
καινός *adj.*: new, strange
καινότερος *comp. adj.*: very new
καί-περ *conj.*: even. *Esp. with concessive participles,* — καίπερ ὄντες καὶ οὗτοι, although these too are
καιρός *m.*: favorable time, fit time, season. ἐν καιρῷ, opportunely
καί-τοι *part.*: and yet
κακίᾱ *f.*: evil, wickedness, vice, cowardice
κακο-δαιμονίᾱ *f.*: ill-fortune
κακός *adj.*: bad, evil, **wicked**; coward
κακουργέω (ἔργον): harm, injure
καλέω, *aor.* ἐκάλεσα, *pf. pass.* κέκλημαι: call
Καλλίᾱς, -ου: Callias, a rich Athenian. 20 a
καλλι-επέω, *pf. pass.* κεκαλλιέπημαι (κάλλος, ἔπος): express beautifully, adorn artistically
κάλλῐον *comp. adv.*: better
κάλλιστος *sup. adj.*: most honorable
καλλύνομαι (κάλλος): pride myself
καλλ-ωπίζομαι (ὤψ): put on airs, act proudly
καλός *adj.*: beautiful, excellent, honorable, noble. καλόν, a fine thing

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καλῶς *adv.*: well, excellently. *καλῶς λέγεις*, quite right!

κανθήλιος *adj.*: pack (asses), sumpter. **221 e**

καρδίᾱ *f.* (cor): heart

καρπόομαι, *fut.* *καρπώσομαι* (*καρπός*, harvest): reap

καρτερέω, *aor.* *ἐκαρτέρησα*: am strong, endure

καρτέρησις, **-εως** *f.*: endurance

καρτερός *adj.*: strong, mighty

κατά *prep.*: *with gen.*, against. *κατ' ἐμαυτοῦ*, against myself. *With acc.*, according to. *κατὰ τούτους*, after their pattern. *κατὰ τὸν θεόν*, according to the oracle of the god. *κατ' ἀρχάς*, at the beginning. *κατὰ Θετταλίαν*, through Thessaly, in Thessaly. *καθ' ὅσον*, as far as

κατα-γέλαστος *adj.*: laughed at, a laughing-stock, ridiculous

κατα-γελάω, *aor.* *κατεγέλασα* (*γέλως*): laugh at, deride

κατά-γελως, **-ωτος** *m.*: mockery, crowning absurdity

κατα-γηράσκω, *aor.* *κατεγήρᾱσα*: grow old, go down to old age

κατα-γιγνώσκω, *fut.* *καταγνώσομαι*: condemn, think to (one's) disadvantage

κατα-δαρθάνω, *aor.* *κατέδαρθον*: sleep

κατα-δέομαι, *aor.* *κατεδεήθην*: beg, beseech, supplicate, overpersuade

κατά-δηλος *adj.*: manifest, evident

κατά-κειμαι: lie down, recline

κατα-κλάω, *aor.* *κατέκλασα*: break down

κατα-κλίνω, *aor. pass.* *κατεκλίνην*: recline, lie down

κατα-λαμβάνω, *fut.* *καταλήψομαι*: take, come upon, seize, find

κατα-λείπω, *aor.* *κατέλιπον*: leave behind; *mid.* reserve

κατα-λῡ́ω, *aor. pass.* *κατελύθην*: (loose), overthrow

κατα-νοέω, *aor.* *κατενόησα*: observe, perceive

κατ-αράομαι: curse

κατα-σκεδάννῡμι, *aor.* *κατεσκέδασα*: scatter abroad, spread

κατα-φρονέω: despise, contemn

κατα-χαρίζομαι: give as a favor

κατα-ψηφίζομαι, *fut.* *καταψηφιοῦμαι*, *aor.* *κατεψηφισάμην*: vote against, vote for (my) condemnation

κατ-έρχομαι, *aor.* *κατῆλθον*: come down, return from exile

κατ-έχω: hold down, check, restrain, possess

κατηγορέω, *fut.* *κατηγορήσω*, *aor.* *κατηγόρησα*, *pf.* *κατηγόρηκα*, *pass.* *κατηγόρημαι* (*κατήγορος*): accuse, make charges, *with genitive.* *ἃ κατηγόρουν*, the charges which they brought

κατηγορίᾱ *f.*: accusation, charge

κατήγορος (*ἀγορά*): accuser

κατ-ορύττω: sink in the earth, bury

κᾰ́ω (*καίω*, caustic): burn

Κέβης, **-ητος** *m.*: Cebes (of Thebes). **45 b**, **59 c**

Κεῖος *adj.*: Cean, of (the island) Ceos. **19 e**

κελεύω, *aor.* *ἐκέλευσα*: bid, order, command

κέν (*enclitic*): *epic modal adv. equiv. to Attic* **ἄν**

κερδαίνω, *fut.* *κερδανῶ*: gain

κέρδος, **-εος** *n.*: gain, profit, advantage

κηδιστής, **-οῦ** *m.*: connection by marriage

κήδομαι: care for

κηλέω: charm, bewitch, beguile

Κηφῑσιεύς, **-έως** *m.*: Cephisian, of the deme Cephisia (at the head-waters of the river Cephisus). **33 e**

κινδῡνεύω, *fut.* *κινδῡνεύσω*, *aor.* *ἐκινδύνευσα*: am in danger, meet danger, run a risk; may, very likely am

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κίνδῡνος *m.*: danger, risk, chance, hazard
κῑνέω, *aor. pass. as mid.* ἐκῑνήθην: move, stir
Κλαζομένιος *adj.*: of Clazomenae (in Asia Minor, not far from Smyrna). **26 d**
κλᾰ́ω: wail, mourn, lament
Κλεόμβροτος *m.*: Cleombrotus. **59 c**
κλεπτίστατος *sup. adj.* (κλέπτης): most thievish
κλίνη *f.*: couch, bed
κνήμη *f.*: lower leg
κοινῇ *fem. dat. as adv.*: in common with, together
κοινός *adj.*: common, public. τὸ κοινόν, the community
κοινωνέω: am a partner (κοινωνός), am in agreement, agree
κόλασις, -εως *f.*: chastisement, punishment
κολούω: lop off, trim off, cut off, suppress
κομιδῇ *fem. dat. as adv.*: very, absolutely, exactly
κομίζω, *pf.* κεκόμικα: bring, provide
κόπτομαι: beat (my)self, beat (my) breast, mourn
κορυβαντιάω (Corybantes): am possessed, have the spirit of a Corybant. The Corybantes were priests of Phrygian Cybele, whose orgiastic rites were accompanied by dances and deafening music.
κορυφή *f.*: crest, head
κορωνίς, -ίδος *f. adj.*: curved, beaked
κοσμέω, *aor.* ἐκόσμησα, *pf. pass.* κεκόσμημαι (κόσμος): order, arrange carefully, adorn
κοσμιώτατος *sup. adj.*: most orderly, most law-abiding
κόσμος *m.*: (order), array, ornament; cosmos, universe, world
κρᾶσις, -εως *f.* (κεράννυμι): mixing, combination, union
κρατέω (κράτος): am strong, surpass, outdo
κράτιστος *sup. adj.* (κράτος): best
κρείττων, -ον *comp. adj.* (κράτος): stronger, better
Κρήτη *f.*: Crete. **52 e**
κρίνω, *aor.* ἔκρῑνα: judge, try, decide
κρίσις, -εως *f.* (crisis): decision, judgment
Κριτίᾱς, -ου *m.*: Critias, son of Callaeschrus, of an old and prominent Athenian family, — chief leader of the Thirty. He fell in battle against the democracy in 404 B.C. Xen. *Mem.* i. 2. 12
Κριτό-βουλος: Critobūlus. **33 e, 59 b**
Κρίτων, -ωνος: Crito, an old friend of Socrates. **33 d**
κρούω, *aor.* ἔκρουσα: strike, smite, slap
κρύσταλλος *m.* (crystal): ice
κτάομαι, *pf.* κέκτημαι: acquire, *pf.* possess
κτῆμα, -ατος *n.*: possession
Κτήσιππος *m.*: Ctesippus. **59 b**
κτῆσις, -εως *f.*: acquisition, possession
κυβερνάω (guberno): steer, command a ship
κύλιξ, -ικος *f.*: cup, drinking-cup
κῡ́ριος *adj.*: authoritative, supreme, enforced. οἱ κύριοι, those who have charge
κυών, *gen.* κυνός, *m.* (canis): dog
κωλῡ́ω: prevent, hinder
κωμῳδία *f.* (ᾠδή): comedy
κωμῳδοποιός *adj. as noun*: comic poet

λαγνεῖᾱ *f.*: wantonness, lust
Λακεδαίμων, -ονος *f.*: Lacedaemon. **52 e**
λαμβάνω, *aor.* ἔλαβον: take, receive, attain, secure, catch
λανθάνω, *aor.* ἐλάθομεν, *pf.* λέληθα: escape (my) notice, elude

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λατρεία *f.* (idolatry): service

Λάχης, -ητος *m.*: Laches, one of the commanders of the first expedition sent by Athens to Sicily, 427 B.C. **221 a**

λέγω, *aor.* εἶπον *or* ἔλεξε, *pf.* εἴρηκα (verbum), *aor. pass.* ἐλέχθην: say, speak, tell, mean. μέγα λέγω, utter a proud word. οὐδὲν λέγω, talk nonsense

λείπω, *aor.* ἔλιπον, *verbal* λειπτέον: leave, forsake, abandon

λέξις, -εως *f.* (λέγω): speaking, manner of speech

Λεοντῖνος *adj.*: Leontine, of Leontini (in Sicily, on the east coast, north of Syracuse)

λευκός *adj.*: white

Λέων, -οντος *m.*: Leon (of Salamis), an upright and well-known citizen, put to death by the Thirty Tyrants. **32 c**

λίαν *adv.*: exceedingly, very

λίθος, -ου *m.* (lithography): stone

λογίζομαι: calculate, reckon, consider

λογιστικός: skilled in calculation

λόγος *m.* (λέγω): word, statement, discussion, argument, talk, saying, story, speech, matter; doctrine, principle, cause, reason. λόγους ποιεῖσθαι, speak, talk

λοιδορέω: revile, abuse, rail at

λοιπός *adj.* (λείπω): remaining, rest of

λουτρόν *n.*: bath

λούω, *fut. mid.* λούσομαι, *aor.* ἐλουσάμην, *pf.* λέλουμαι: wash, bathe

Λύκων, -ωνος *m.*: Lyco, one of the accusers of Socrates. **23 e**; Introd. **§ 36**

λυπέω: pain, grieve, trouble

λύπη *f.*: pain, grief

λυπηρός *adj.*: painful

Λυσανίας, -ου *m.*: Lysanias. **33 e**

λυσι-τελεῖ *impers.*: it is well, it is of advantage, it is profitable

λύω, *pf. pass.* λέλυμαι: loose, release

λωβάομαι, *fut.* λωβήσομαι: ruin

λῷστος *adj.*: best

μά *asseverative particle, with acc., implying a negation*: (no) by. μὰ Δία, no, by Zeus

μάθημα, -ατος *n.*: instruction, teaching, lesson, matter of learning

μάθησις, -εως *f.* (μανθάνω): learning, teaching

μαθητής, -οῦ *m.*: pupil, scholar

μαίνομαι (mania): am mad

μάκαρ, -ος *adj.*: blessed, happy

μακαρίζω, *aor.* ἐμακάρισα (μάκαρ): esteem blessed, count happy

μακάριος *adj.*: blessed, happy

μάλα *adv.*: very

μάλιστα *superl. adv.*: especially, most of all, certainly. μάλιστα μέν, if possible. πηνίκα μάλιστα; about what time?

μᾶλλον *comp. adv.*: rather. παντὸς μᾶλλον, by all means, absolutely, above all

μανθάνω, *aor.* ἔμαθον: learn, am taught, get an idea, understand

μανία *f.* (mania): madness

μαντεία *f.*: oracle, response of the god

μαντεῖον *n.*: oracle, oracular response

μαντεύομαι, *fut.* μαντεύσομαι, *aor.* ἐμαντευσάμην (μάντις): consult the oracle, inquire of the oracle, predict, deliver an oracle

μαντική *f.* (*strictly, adj. sc.* φωνή *or* τέχνη): prophetic power, prophecy, divination

Μαρσύας *m.*: Marsyas. A Phrygian follower of Bacchus, who [illegible] his flute vied with Apollo's lyre, a[illegible] flayed by him. **215 b**. Cf. X[illegible] i. 2. 8

μαρτυρέω, *fut.* μαρτυρήσω: [illegible] testify

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μάρτυς, -υρος *m.* (martyr): witness
μάτην *adv.*: in vain, idly
μάχη *f.*: fight, battle
μάχομαι, *fut.* **μαχοῦμαι**: fight, contend, battle
Μέγαρά-δε *adv.*: to Megara, a town on the coast, about half way between Athens and Corinth (strictly, **Μέγαρα** is here acc., with the suffix **δε**, towards)
Μεγαρό-θεν *adv.*: from Megara
μέγας, μεγάλη, μέγα (much): great, much, deep. **μέγα λέγειν**, utter a proud word
μέγεθος, -εος *n.*: greatness, size, bulk
μέγιστος *superl. adj.*: greatest
μεθύω (mead, a-methyst): am drunk
μείζων, -ον *comp. adj.*: greater
μειράκιον *n.*: lad, youth, boy, stripling
μέλει, *partic.* **μέλον**, *aor.* **ἐμέλησεν**, *pf.* **μεμέληκεν**, *impers.*: it is a care, *with gen.* **ὧν οὐδὲν τούτῳ ἐμέλησεν**, for which he had no care. **μέλον γέ σοι**, you being interested in the matter
μελετάω, *aor.* **ἐμελέτησα**: practice, exercise
μελέτη *f.*: practice, study
Μέλητος *m.*: Melētus, the chief accuser of Socrates. **19 c**; Introd. § 36
μέλλω: am about to, will, shall, — *used in forming a periphrastic future*
μέλος, -εος *n.* (melody): tune
μέμνημαι, *pf. of* **μιμνήσκω**: remember
μέμφομαι, *fut.* **μέμψομαι**: blame, find fault
Μενέξενος *m.*: Menexenus. **59 b**
μεντἂν: *for* **μέντοι ἄν**
μέν-τοι *adversative adv.*: however, but, in truth
μένω, *aor.* **ἔμεινα**: remain, am unchanged
μεριμνάω: have anxious thought
μέρος, -εος *n.*: part, portion. **τὸ σὸν μέρος**, so far as you are concerned
μεσημβρία *f.* (**ἡμέρα**): mid-day, noon
μετά *prep.*: *with gen.*, with, together with. **μετ' ὀργῆς**, in anger. *With acc.*, after. **μεθ' Ἕκτορα**, after Hector, *i.e.* after slaying Hector. **τὸ μετὰ τοῦτο**, the next thing, next (*cf.* **τὸ ἐπὶ τούτῳ**)
μετα-βάλλω: change
μετα-βολή *f.*: change
μετα-δίδωμι, *aor. partic.* **μεταδόντες**: give a share
μετα-λαμβάνω, *aor.* **μετέλαβον**: partake, receive
μετ-αλλάττω, *aor.* **μετήλλαξα**: change, alter
μετα-μέλει *impers.*: *like Latin* poenitet. **μοι μεταμέλει**, I regret
μεταξύ *adv.*: in the midst, between. **λέγοντα μεταξύ**, while speaking. GMT. 858
μετα-πέμπομαι, *aor.* **μετεπεμψάμην**: send for, summon
μετα-πίπτω: (change in falling), fall differently, am cast in the other (urn)
μετα-στρέφομαι: turn about
μέτ-ειμι: am among. *Impers.* **μέτεστί μοι**, I have a part
μετέωρος (**μετά, ἀήρ**, meteor) *adj.*: in mid air, above the earth
μετ-οικέω: change (my) home, remove, reside in a foreign city
μετ-οίκησις, -εως *f.* (**οἶκος**): change of habitation, transmigration
μετρέω, *aor.* **ἐμέτρησα**: measure
μέτριος *adj.*: moderate, well, fair
μετρίως *adv.* (**μέτρον**): reasonably, fairly. **μετρίως ἔχει**, it is fair and right
μετριώτατα *sup. adv.*: most reasonably
μέχρι *prep.*: until, up to
μή *negative particle*: not. *In a question this implies a negative answer* (*Latin* num). **μὴ ὅτι**, not to speak of, not to say

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μηδ-αμῶς *adv.*: in no way, by no means
μη-δέ *conj.*: but not, neither, nor, not even
μηδ-είς, μηδεμία, μηδέν *num. adj.*: no one
μηκέτι *adv.*: no longer
μηκύνω: lengthen, lengthen out, prolong
μηνύω, *aor.* *ἐμήνῡσα*: inform, lodge information. (A technical legal term.)
μήτηρ, -τρός *f.* (mater): mother
μηχανάομαι: contrive, devise
μηχανή *f.* (machine, mechanic): device, contrivance, way
μιαρώτατος *sup. adj.*: (defiled with blood), most vile, abominable
μῑκρός *adj.*: small, little
μῑμέω (mime): imitate
μῑμητής, -οῦ *m.*: imitator
μιμνῄσκω, *pf.* *μέμνημαι*: recall, *pf.* remember
Μίνως, -ωος *m.*: Minos, son of Zeus and Europa, king of Crete; judge in Hades after his death. *Ap.* **41 a**; λ 568; *Gorgias*, **523 e**
μισθόομαι, *aor.* *ἐμισθωσάμην*: hire
μισθός *m.*: pay, wages
μνᾶ, *gen.* *μνᾶς*: mina (100 drachmae, about $17)
μόγις *adv.*: with difficulty, after a struggle, reluctantly, barely
μοῖρα *f.*: fate, portion. *ἐν μείζονι μοίρᾳ εἰμί*, have larger place, am in higher esteem. *θεία μοῖρα*, divine will; blessing of the gods
μόνος *adj.* (monotone): only, alone
μορμο-λύττομαι: frighten with hobgoblins, scare
μόσχος *m.*: calf
Μουσαῖος *m.*: Musaeus, a mythical Greek bard. **41 a**
μουσική *f.* (*sc.* *τέχνη*) (*Μοῦσα*): music, mental discipline, in mind
μοχθηρία *f.*: wickedness
μοχθηρός *adj.*: evil, bad, base
μῡθο-λογέω: talk familiarly, talk
μῡθο-λογικός *adj.*: gifted in story-telling
μῦθος *m.*: myth, story, fable, tale
μῦριος *adj.* (myriad): countless, untold, boundless
μύωψ, -ωπος *m.*: gadfly, spur
μωραίνω (sophomore?): am foolish

ναυ-κληρία *f.*: shipping
ναυ-μαχία *f.*: naval battle, sea-fight
ναῦς, *gen.* *νεώς*, *Homeric dat. pl.* *νησί* (navis): ship
νεκρός *m.*: dead body, corpse
νέος *adj.* (novus): new, young. *οἱ νέοι*, the youths, young men. *ἐκ νέου*, from youth
νεότης, -ητος *f.*: youth, youthful bravado
Νέστωρ, -ορος *m.*: Nestor, the oldest, wisest, and most eloquent of the Greeks before Troy. **221 c**
νεύω, *aor.* *ἔνευσα*: nod
νεώτερος *comp. adj.*: younger
νή: *particle of asseveration, with the accusative*, by
νῑκάω, *pf.* *νενίκηκεν*: conquer, win a victory
Νῑκό-στρατος *m.*: Nicostratus. **33 e**
νοέω: mean, think, indicate. *τί νοεῖ*, what is the meaning
νόθος *adj.*: illegitimate, of unequal parentage
νομίζω, *aor.* *ἐνόμισα* (*νόμος*): consider, think, believe in
νόμιμος *adj.*: lawful, established
νόμος *m.*: law
νοσώδης, -ες *adj.* (*νόσος*): diseased, unwholesome
νου-θετέω (*τίθημι*): admonish, warn
νοῦς, *gen.* *νοῦ*, *dat.* *νῷ*, *m.*: mind, thought, reason
νύμφη *f.*: nymph

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νῦν, νῦνδή, or νῦνί: now. *τὰ νῦν*, nowadays. *Sometimes opposed to a hypothetical case rather than to time past or future*

νύξ, *gen.* *νυκτός*, *f.* (nox): night

νυστάζω: am sleepy

νωθέστερος *comp. adj.*: rather lazy, too sluggish

Ξανθίππη *f.*: Xanthippe, wife of Socrates. **60 a**; Introd. § 16

ξένος *m.*: stranger, foreigner, alien, from out of town, guest-friend, friend

ξένως *adv.*: as a stranger

ξύλον *n.*: wood

ξύν: *see σύν*

ὁ, ἡ, τό *article*: the. *τὸ δέ*, but on the other hand, but the truth is. *τὰ μέν . . . τὰ δέ*, some things . . . others

ὅδε, ἥδε, τόδε *dem. pron.*: this, this here. *As an adv. of place*, Πλάτων ὧδε, Plato here. *τῇδε*, in this way

ὀδύρομαι: mourn, moan, grieve

Ὀδυσσεύς, -έως *m.*: Odysseus (Ulysses). **41 c**

ὅ-θεν *rel. adv.*: whence. Cf. *πόθεν*.

οἱ *rel. adv.*: whither

οἷα: as, *adv. acc. of* **οἷος**

οἶδα, *imv.* *ἴστε*, *inf.* *εἰδέναι*, *plpf. as impf.* *ᾔδη* (wit): know

οἶκα-δε (**οἶκος**): homeward, to (my) home, home

οἰκεῖος *adj.* (**οἶκος**): of (my) house, of (my) family, (my) own. *οἱ οἰκεῖοι*, (my) relations, kinsfolk

οἰκέω (**οἶκος**): live, dwell; administer

οἴκημα *n.*: room, chamber

οἴκησις, -εως *f.*: dwelling

οἰκία *f.*: house

οἰκο-δομέομαι, *aor.* *ᾠκοδομησάμην* (timber): build a house

οἰκο-θεν *adv.* (**οἶκος**): from (my) house, from home

οἰκοι *loc. adv.*: at home

οἰκο-νομία *f.* (economy): management of (my) household affairs

οἰκο-νομικός *adj.*: skilled in managing a house

οἶκτος *m.*: lamentation, grief

οἴομαι (*or* **οἶμαι**), *fut.* *οἰήσομαι*, *aor.* *ᾠήθην*: think, suppose

οἷος *rel. pron.*: of what sort (= qualis), *correlative to* *τοῖος* such. *οἷόν ἐστιν*, its nature. *οἷός τε*, able; *οἷόν τε*, possible. *οἷον δή*, as for example. *οἷα δή*, as may happen. *In an exclamation*, *οἷα ποιεῖτε*, what are you doing!

οἴχομαι, *fut.* *οἰχήσομαι*: go off, go, depart. *οἴχομαι φεύγων*, flee away

οἰωνός *m.*: bird, bird of omen

ὀλιγ-αρχία *f.* (*ἀρχή*): oligarchy

ὀλίγος, -η, -ον: small, little. *ὀλίγου* (*sc.* *δεῖ*) almost. *ἐν ὀλίγῳ* (*sc.* *χρόνῳ*), in a little time, soon

ὀλιγ-ωρέω, *aor.* *ὠλιγώρησα*: make light of, think little of

ὅλος *adj.*: whole, entire. *τὴν ἡμέραν ὅλην*, all day long

Ὀλυμπίασιν (*adv., old locative pl.*): at Olympia, in the Olympian games

Ὄλυμπος *m.*: Olympus, the most noted flute-player of antiquity. Very ancient melodies were ascribed to him. **215 c**

Ὅμηρος *m.*: Homer. **41 a**

ὁμῑλέω, *aor.* *ὡμίλησα* (homily): associate with

ὁμῑλητής, -οῦ *m.*: associate

ὁμῑλία *f.* (homily): society, association

ὄμνῡμι, *aor.* *ὤμοσα*, *pf.* *ὀμώμοκα*: swear, take an oath

ὅμοιος *adj.*: of like kind, alike

ὁμοιότατος *sup. adj.*: most like

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ὁμοίως *adv.*: in like manner, just as

-ὁμο-λογέω, *aor.* ὡμολόγησα, *pf.* ὡμολόγηκα, *pass.* ὡμολόγημαι, *aor. pass.* ὡμολογήθην (λόγος): agree to, promise, acknowledge, confess. τὰ ὁμολογούμενα, the premises

ὁμο-λογίᾱ *f.*: agreement, compact

ὁμοῦ *adv.*: together

ὅμως *conj.*: yet, however, nevertheless

ὄναρ *n.*: dream

ὀνειδίζω, *fut.* ὀνειδιῶ: rebuke, reproach

ὀνίνημι, *fut.* ὀνήσομαι, *aor.* ὤνησα: benefit, oblige. ὡς ὤνησας, how you obliged me! Thank you

ὄνομα, **-ατος** *n.* (nomen): name, word

ὀνομάζω: name, call

ὀνομαστότατος *sup. adj.*: most renowned

ὄνος *m.*: ass. **27 e**

ὀξύς, **-εῖα**, **-ύ** *adj.* (oxide): keen

ὅπῃ *rel. adv.*: where, in what way, as

ὅπλα *n. pl.*: arms, *esp.* shield; heavy arms

ὁπόθεν *rel. adv.*: from which

ὅποι *rel. adv.*: whither, to what place

ὁπότε *rel. adv.*: when

ὁπότερος *rel. adj.*: which of (us) two

ὅποῦ *rel. adv.*: where

ὅπως *rel. adv.*: how, in what way, in order that. οὐκ ἔσθ' ὅπως οὐ, it is not possible that it would not, *i.e.* surely

ὁπωσ-τι-οὖν: (how-so-ever), in any way soever, in the least, at all. G. 432. 1; H. 285

ὁράω, *impf.* ἑώρων, *fut.* ὄψομαι, *aor.* εἶδον, *pf.* ἑώρακα: see, behold

ὄργανον *n.* (ἔργον, organ): instrument

ὀργή *f.*: anger, wrath, spirit

ὀργίζομαι, *aor.* ὠργίσθην (ὀργή): am angry

ὀρέγω, *aor.* ὤρεξα, *aor. pass. as mid.* ὠρέχθην: extend, offer; *mid.* reach after, desire

ὀρθός *adj.*: straight, right

ὀρθότης, **-ητος** *f.*: rightness, right

ὄρθρος *m.* (ὄρνυμι): dawn

ὀρθῶς *adv.*: rightly

ὅρκος *m.*: oath

ὁρμάω, *aor.* ὥρμησα: set out for, undertake

ὄρνις, **-ῖθος** *m.*: bird

ὄρος, **-εος** *n.*: mountain

ὀρφανίᾱ *f.*: orphanhood

ὀρφανός *m.* (orbus): orphan

Ὀρφεύς, **-έως** *m.*: Orpheus, the most famous mythical bard of antiquity, who was able by his song to charm wild beasts and trees. **41 a**

ὀρχήστρᾱ *f.* (orchestra): dancing-place. **26 d**

ὅς, **ἥ**, **ὅ** *rel. pron.*: who, which, what. *In* ἡ δ' ὅς, said he, *and in* καὶ ὅς, and he, ὅς *has its early demonstrative force.* — ὅπερ ἔλεγον, what I said, *i.e.* as I said

ὅσιος *adj.*: holy

ὁσιώτερος *comp. adj.*: more holy

ὅσος *rel. pron.*: as much as (= quantus), *pl.* as many as, all who. ὅσῳ, by as much as. ὅσον, how far, how much

ὁσ-περ, **ἥ-περ**, **ὅ-περ**: *see* ὅς *and* πέρ

ὅστε *rel. pron.*: ἐπ' ᾧτε, on condition that, *with the infinitive.* **29 c**

ὅσ-τις, **ἥ τις**, **ὅ τι**, *gen.* ὅτου, *indef. rel.*: whoever, whatever, who, what

ὁσ-τισ-οῦν κτλ. *indef. rel. as indef. pron.*: any one soever

ὅτε *rel. adv.*: when

ὁτέ *indef. adv.*: at some time. ὁτὲ μέν, at one time

ὅτι *conj.*: that, because. *Sometimes this is used to introduce a direct quotation, when it simply serves as quotation-marks* (as **23 b**). ὅτι μή = εἰ μή, **52 b**. ὅτι μάλιστα (quam maxime), as much as possible. Cf. ὡς.

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ὁτι-οὖν *indef. rel. as indef. pron.*: anything whatsoever. Cf. *ὁπωστιοῦν.*

ὅτου, ὅτῳ: *gen. and dat. of* ὅστις, whoever

οὗ *adv.*: where

οὐγώ: *for* ὁ ἐγώ

οὐδ-αμόσε *adv.*: to no place

οὐδ-αμοῦ *adv.*: nowhere

οὐδ-αμῶς *adv.*: in no way, by no means, under no circumstances

οὐ-δέ *conj.*: but not, neither, nor, not even

οὐδ-είς, οὐδεμία, οὐδέν *num. adj.*: no one, nothing. *οὐδεὶς ὅστις οὐ, equiv. to* πᾶς, every one

οὐδέ-ποτε *adv.*: never

οὐδε-πώ-ποτε *adv.*: never in the world

οὐδ-έτερος *adj.*: neither of two

οὖν *conj.*: so, now, then, therefore, at any rate. *ὅ οὖν*, however that may be

οὐράνιος *adj.* (*οὐρανός*): belonging to the heavens, heavenly

οὖς, *gen.* *ὠτός*, *n.* (otology): ear

οὐσία *f.* (*ὤν*): (existence), property

οὗτος, αὕτη, τοῦτο *dem. pron.*: this, that. *ταῦτα* (23 b) *may be used adverbially as in Homer*, therefore. *ταύτῃ*, in this respect. *καὶ ταῦτα and καὶ τοῦτο*, and that too (*Latin* idque). *The Greek sometimes uses the demonstrative pron. as an adv., as* ἄλλοι οὗτοι, others are here. *This is the general demonstrative, which may be used either of what is near or of what is remote, if this is only thought of as at hand.*

οὕτω(s) (*or* **οὑτωσί**, *deictic*) *dem. adv.*: thus, so. *ἔχει οὑτωσί*, the case is like this

ὀφείλω, *aor.* *ὤφελον*: owe. *ὤφελον*, they ought (implying "I wish they could")

ὄφελος *n.*: advantage, aid, use, good. *ὅτου τι ὄφελος*, who is worth anything

ὀφθαλμός *m.*: eye

ὀφλισκάνω, *fut.* *ὀφλήσω*, *aor.* *ὤφλον*, *pf.* *ὤφληκα*: lose a fine, am fined, am mulcted, am sentenced to, incur

ὄχλος *m.*: throng, crowd

ὀψέ *adv.*: late

ὄψις, -εως *f.* (*ὄψομαι*): vision, appearance, form

ὄψον *n.*: sauce, relish

πάγ-καλος *adj.*: all-beautiful

παγ-κάλως *adv.*: altogether well

πάγος *m.*: frost, freezing

πάθος, -εος *n.*: suffering, affection, experience

Παιανιεύς, -έως *m.*: Paeanian. The deme of Paeania (that of the orator Demosthenes) lay on the eastern slope of Mt. Hymettus. **59 b**

παιδεία *f.*: education, training

παιδεύω, *fut.* *παιδεύσω*, *aor.* *ἐπαίδευσα*, *pass.* *ἐπαιδεύθην*, *fut. pass.* *παιδεύσομαι* (*παῖς*): teach, educate, train

παιδιά *f.*: child's play, play

παιδίον *n.* (*παῖς*): child, little child

παιδο-τρίβης, -ου *m.*: (rubber), gymnastic trainer

παίζω (*παῖς*): play, jest

παῖς, *gen.* *παιδός*, *m. or f.*: child, offspring; servant. *ἐκ παίδων or ἐκ παιδός*, from childhood, from boyhood. Cf. *ἐκ νέου.*

παίω: strike, flog

πάλαι *adv.* (palae-ontology): formerly, long ago. *πάλαι θαυμάζω*, I long have wondered

παλαιός *adj.*: ancient, old, man of old

Παλαμήδης, -εος *m.*: Palamedes. Mythical inventor of the alphabet, arithmetic, and many other devices. Unjustly slain by the Achaeans before Troy. **41 b**

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πάλιν *adv.*: again

πάμ-πολυς, *pl.* πάμπολλοι, *adj.*: *pl.* very many

παντά-πᾶσι *adv.* (πᾶς): absolutely

πανταχοῦ *adv.*: everywhere

πάντως *adv.* (πᾶς): by all means, surely, certainly, in fact

πάνυ *adv.* (πᾶν): entirely, completely, very, earnestly, greatly, certainly. οὐ πάνυ, not very

παρά *prep.*: *with gen.*, from, by the side of, by. *With dat.*, with, in the judgment of. παρ' ἡμῖν, in our town. *With acc.*, along, during; by the side of, to the side of, in comparison with, contrary to. παρὰ τοὺς νόμους, contrary to the laws. παρὰ τὸ δίκαιον, contrary to justice. παρὰ τοὺς ξένους, to the home of the friends. παρὰ τὸν χρόνον, during the time. παρ' ὀλίγον, by a small majority

παρα-βαίνω: transgress, break

παρα-βάλλω: cast to one side. τῷ φθαλμῷ παραβάλλων, glancing one side

παρ-αγγέλλω, *aor.* παρήγγειλα, *aor. pass.* παρηγγέλθην: pass the word along (as in a line of soldiers), give the word, direct

παρα-γίγνομαι, *aor.* παρεγενόμην: come along, am present

παρα-γιγνώσκω: judge wrongly

παρ-άγω, *aor. pass.* παρήχθην: lead aside, lead astray

παρά-δειγμα, **-ατος** *n.* (paradigm): example

παρα-θεωρέω (theory): observe in comparison

παρ-αιρέω, *aor.* παρειλόμην: *mid.* draw away (to one's self)

παρ-αιτέω, *aor. mid.* παρητησάμην: beg, entreat

παρα-κάθ-ημαι: sit by, sit beside

παρα-κελεύομαι: urge, exhort

παρα-κέλευσις, **-εως** *f.*: exhortation. ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει, that I may urge you (to your duty)

παρα-κρούω: strike one side (a figure from the palestra), turn aside, deceive

παρα-λαμβάνω: receive, take in charge

παρα-λείπω, *aor.* παρέλιπον: pass by, pass over

Παρ-άλιος *m.*: Paralius. (He was treasurer of temple funds in 390 B.C., according to an inscription.) **33 e**

παρα-μένω, *fut.* παραμενῶ, *aor.* παρέμεινα: remain by (my) side, remain (with)

παρα-μῡθέομαι: comfort, encourage

παρά-νομος *adj.*: lawless, unlawful

παρα-νόμως *adv.*: contrary to the law

παρά-παν *adv.* (πᾶς): absolutely, entirely. *With* τό, *like* τὸ νῦν, τὸ πρῶτον

παρα-πλησίως *adv.*: in like manner, in much the same way

παρα-σκευάζω: prepare

παρα-σκοπέω: observe

παρα-χωρέω: make way, yield the floor

πάρ-ειμι: am present. οἱ παρόντες, the bystanders, those who (are) present. ἐν τῷ παρόντι, at present, now

πάρ-ειμι, *aor.* παρῆλθον: pass along, enter. παρελθὼν βίος, past life

παρ-έχω, *fut.* παρέξομαι, *aor. mid.* παρεσχόμην: present, furnish, produce, offer, cause

παρ-ίεμαι: entreat, request earnestly. Equiv. to παραιτέομαι

παρ-ίημι, *aor. partic.* παρείς: allow to pass, neglect

Πάριος *adj.*: Parian, from (the island) Paros. **20 a**

παρ-ίστημι, *pf. partic.* παρεστώς: set beside, present; *pf. intrans.* stand beside, am present

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πᾶς, πᾶσα, πᾶν *adj.*: all, every, the whole

πάσχω, *fut.* **πείσομαι**, *aor.* **ἔπαθον**, *pf.* **πέπονθα** (**πάθος**): suffer, am affected, have experience, experience

πατήρ, -τρός *m.* (pater): father

πατρίς, -ίδος *f.* (patria): fatherland

Πάτροκλος *m.*: Patroclus, friend of Achilles, slain by Hector. **28 c**

παύω, *fut.* **παύσω**, *aor. mid.* **ἐπανσάμην**: stop, cease

πείθω, *aor.* **ἔπεισα**, *mid.* **ἐπιθόμην**, *pf. pass.* **πέπεισμαι**, *fut.* **πεισομαι**, *aor.* **ἐπείσθην**, *verbal* **πειστέον**: persuade, convince; *mid. and pass.* am persuaded, obey, believe, take (my) advice. **πείσας**, with (your) consent *or* approval

πειράομαι, *fut.* **πειράσομαι**, *aor.* **ἐπειράθην**: attempt, try, endeavor; have experience of, know

πέμπτος *adj.* (**πέντε**): fifth. **πέμπτος αὐτός**, with four others

πέμπω: send

πένης, -ητος *m.*: poor man

πένθος, -εος *n.* (**πάθος**): sorrow, mourning

πενίᾱ *f.* (penuria): poverty, need

πέντε (quinque): five

πέρ (**πέρι**): *enclitic strengthening suffix.* **εἴ περ** *expresses a doubt*

περί *prep.*: *with gen.*, about, around, concerning, in regard to. *With dat.*, in regard to. *With acc.*, in regard to. **τὸ περὶ σέ**, *nearly equiv. to* **τὸ σοῦ**. **περὶ τοὺς νέους**, for the youth. *When it follows its noun or pronoun, it has the accent upon the first syllable.* **περὶ πλείστου**, of highest importance. **περὶ πολλοῦ**, of great importance

περι-αμπ-έχομαι: clothe, throw about (as a garment)

περι-άπτω: wrap about, cloak

περι-βάλλω, *pf. pass.* **περιβέβλημαι**: clothe; *pass.* am clad, cloaked

περι-γίγνομαι, *pf.* **περιγέγονα**: surpass, excel, am superior

περί-ειμι (**εἰμί**): surpass, excel

περί-ειμι, *partic.* **περιών** (**εἶμι**): go around, go about, walk around

περι-εργάζομαι (**ἔργον**): am a busybody, meddle with what does not concern (me)

περι-έρχομαι, *aor.* **περιῆλθον**: go around, walk about

Περικλῆς, -έους *m.*: Pericles, the greatest statesman of Athens, who appeared in public life first (so far as is known) as the choregus for the *Persians* of Aeschylus in 472 B.C., and died in 429 B.C. **215 e**

περι-μένω, *fut.* **περιμενῶ**, *aor.* **περιέμεινα**: wait, tarry, wait about, await

περί-πατος *m.* (Peripatetic): (walk-about), colonnade

περι-τίθημι, *aor. partic.* **περιθέμενος**: put about, wrap around

περιττότερος *comp. adj.* (**περί**): more than, unusual

περι-τυγχάνω: fall in with, happen to meet

περι-φέρω: bear about, carry about

πέτρᾱ, *Homeric gen.* **πέτρης**, *f.* (Peter): rock, stone

πῇ *enclitic*: in any way

πήγνυμαι: grow stiff

πηδάω: leap, bound

πηνίκα *adv.*: when, at what time? (Cf. **πότε**.)

πιέζω, *aor.* **ἔπιεσα**: press

πιθανός *adj.* (**πείθω**): persuasive, plausible

πιθανῶς *adv.*: persuasively, plausibly

πιθανώτερον *comp. adv.*: more persuasively

πῖλος *m.*: felt

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πίνω, *aor.* ἔπιον, *pf.* πέπωκα, *verbal* ποτέον (potio): drink

πιστεύω (πείθω), *aor.* ἐπίστευσα: believe, trust, have confidence, rely on; *aor.* put confidence

πλάνη *f.* (planet): wandering, going to and fro

πλάττω (plastic): mold, make up

Πλάτων, -ωνος *m.*: Plato. **34 a, 38 b, 59 b.** Introd. §§ 28 f.

πλεῖστος *sup. of* πολύς: most, greatest

πλείων (*or* πλέων), **-ονος**, *nom. pl.* πλείους (*comp. of* πολύς): more, more numerous. πλέον ποιεῖν, accomplish something, gain anything

πλῆθος, -εος *n.* (plēbs): multitude, mass, people, populace, democracy

πλήθω: am full

πλημμέλεια *f.* (μέλος): false note, mistake

πλημμελέω: strike a false note, err

πλημμελής, -ές *adj.*: mistaken, unreasonable. πλημμελές, a false note, mistake, error

πλήν *conj. and prep.*: except, but. πλὴν εἰ, *equiv. to* εἰ μή, unless

πλησιάω, *fut.* πλησιάσω: approach

πλησίον *adv.*: near, *with gen.*

πλοῖον *n.* (πλέω): boat, ship

πλούσιος *adj.*: rich, wealthy

πλουσιώτατος *sup. adj.*: richest, most wealthy

ποδαπός *adj.*: of what land?

πόθεν *adv.*: whence, from what source?

ποῖ *adv.*: whither, to what?

ποί *encl. adv.*: somewhither, somewhere

ποιέω, *fut.* ποιήσω, *aor.* ἐποίησα, *pf.* πεποίηκα, *verbal* ποιητέος: make, act, do, compose. ποιέω κακῶς, injure. πλέον τι ποιῆσαι, accomplish something, gain anything. περὶ πλείστου ποιεῖσθαι, count of highest importance. ἃ πεποιήκασι, the poems which they have composed. ποιοῦμαι τοὺς λόγους, make my talk, speak. ποιοῦμαι παῖδας, beget children, have a family. εὖ ἐποίησας, you did well, I am glad that you. εὖ ποιεῖν, benefit

ποίημα, -ατος *n.* (ποιέω): poem

ποίησις, -εως *f.* (poesy): poetry

ποιητέος: *verbal adj. of* ποιέω, do

ποιητής, -οῦ *m.* (ποιέω): (maker), poet

ποῖος *adj.*: of what kind?

πολεμέω: am at war, contend

πολέμιος *adj.*: public enemy, enemy

πόλεμος *m.*: war, battle

πόλις, -εως *f.*: city, state

πολῑτεῑᾱ *f.*: state, constitution

πολῑτεύομαι, *fut.* πολῑτεύσομαι: live as citizen

πολίτης, -ου (πόλις): man of the city, citizen, fellow-citizen

πολῑτικός *adj.* (πολίτης): political, of a citizen. *As noun*, statesman, public man. τὰ πολιτικά, the work of the city, affairs of state

πολλά *adv.*: often. τὰ πολλά, for the most part

πολλάκις *adv.*: often, frequently, again and again, at many times; perchance, possibly

πολλαχοῦ *adv.*: in many places, often

πολύ *adv.*: far, by far

πολυ-πραγμονέω: am a busybody, interfere, meddle

πολύς, πολλή, πολύ *adj.*: much, abundant, great, large, long, many. οἱ πολλοί, the many, the most, the masses. πολλῷ, (by) much. τὰ πολλά *or* ὡς τὸ πολύ, for the most part, generally

πολυ-τέλεια *f.*: expense

πολυ-τελέστερος *comp. adj.*: more expensive

πολυ-τελής, -ές *adj.* (τέλος): expensive

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πονέω: labor, toil
πονηρίᾱ *f.*: evil, wickedness, sin
πονηρός *adj.*: bad, evil
πονηρότερος *comp. adj.*: worse
πόνος *m.*: labor, toil, task
πορείᾱ *f.* (*πόρος*): journey, going
πορεύομαι, *fut.* *πορεύσομαι*: journey, go, walk
πορίζω, *aor. mid.* *ἐπορισάμην*: provide, procure
πόρρω *adv.*: advanced, far on
πόρρω-θεν *adv.*: at a distance, from afar
πόσος *interrog. adj.*: how much, how great? *pl.* how many? Cf. *ὅσος*, *τοσοῦτος*. *πόσου*, for how much?
ποτέ *encl. adv.*: at one time, once. *τί ποτε*, whatever, what in the world?
Ποτείδαια *f.*: Potidaea, on the isthmus of Pallene, on the shore of Thrace. 28 e, 219 e
πότερα *and* **πότερον** *adv.*: whether? (Not always does it need to be translated.)
πότερος *adj.*: which of (the) two?
πότμος *m.*: fate, destiny, death
ποτόν *n.* (potio, *πίνω*): drink
ποῦ *adv.*: where?
πού *encl. adv.*: somewhere, anywhere, somehow, I presume
πούς, *gen.* *ποδός* *m.* (pes): foot
πρᾶγμα, **-ατος** *n.* (*πράττω*): doing, affair, interest, work, business, thing, trouble, case
πρᾱγματεία *f.*: activity, insistence
πρᾱγματεύομαι, *pf. pass.* *πεπρᾱγμάτευμαι*: occupy (my)self, busy (my)self about, labor; *pf. pass.* perfected, polished
πρᾶξις, **-εως** *f.*: action, matter, affair
πρᾷότατος *sup. adj.*: most gentle, meekest
πρᾷότερος *comp. adj.*: more gentle
πράττω, *fut.* *πράξω*, *aor.* *ἔπραξα*, *pf. pass.* *πέπραγμαι*, *aor.* *ἐπράχθην*, *verbal* *πρακτέον*: act, do, make, attend to, fare; *mid.* exact. *χρήματα πράττομαι*, charge for services. *εὖ πράττω*, fare well, am happy. *τὰ Ἀθηναίων πράττω*, do the work of the Athenians, am in public life
πρᾴως *adv.*: meekly, mildly
πρέπω: fit, suit. *πρέπει* *impers.*, it is fitting
πρεσβεύω: rank first, revere
πρεσβύτερος *comp. adj.*: older, elder
πρεσβῦτης, **-ου** *m.* (priscus): old man
πρίαμαι: buy, purchase
πρίν *adv.*: before
πρό *prep. with gen.*: before, in preference to
προ-αγορεύω: declare beforehand, give notice
προ-αἱρέομαι: choose deliberately, prefer
προ-βιβάζω (*βαίνω*): lead forward
πρό-γονος *m.*: ancestor, forbear, forefather
προ-δίδωμι, *aor. inf.* *προδοῦναι*: give up, abandon, desert
Πρόδικος *m.*: Prodicus, a noted rhetorician and sophist from Ceos. 19 e. Introd. § 12
προ-θῡμέομαι, *fut.* *προθῡμήσομαι*: am eager, am pleased, strive
προ-θῡμίᾱ *f.*: zeal, good will, eagerness
προ-θῡμότερος *comp. adj.*: more eager, more zealous
προῖκα *adv.*: freely, without charge, without expense
προ-κρίνω: judge superior, prefer
προ-λέγω, *pf. pass.* *προείρημαι*: say beforehand, foretell
προ-μηθέομαι: have forethought for, have regard for, *with gen.*

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προ-οίμιον *n.*: (prooemium), hymn

πρός *prep.*: *with gen.*, before. *πρὸς τῶν θεῶν*, in the name of the gods. *πρὸς Διός*, in the name of Zeus. *With dat.*, in addition to. *πρὸς τούτοις*, in addition to this. *With acc.*, to, towards, before, with reference to, as regards, in view of, in relation to, in comparison with

προσ-δέομαι: need in addition

προσ-δοκάω, *aor.* *προσεδόκησα* (*δόξα*): expect, await

πρόσ-ειμι: come to, go to

προσ-έρχομαι, *aor.* *προσῆλθον*: come to, approach, meet

προσ-ερῶ *fut.*: will address

προσ-εύχομαι, *aor.* *προσηυξάμην*: pray to, worship

προσ-έχω: hold towards, direct

προσ-ήκω: come to. *Impers.* *προσήκει*, it is fitting. *προσήκων*, fitting, appropriate. *οἱ προσήκοντες*, the kinsmen, relatives

προ-σημαίνω: show beforehand

πρόσθε(ν) *adv.*: before, former

προσ-καθ-ίζω: sit by, settle down upon

πρόσ-κειμαι: lie next, am attached (as pf. pass. of *προστίθημι*, place upon, attach, give to)

πρόσ-οιδα, *inf.* *προσειδέναι*: know in addition. *χάριν προσειδέναι*, give thanks in addition

προσ-ποιέομαι: claim, pretend

προ-στατέω (*ἵστημι*): am leader, lead

προσ-τάττω, *aor.* *προσέταξα*, *pf. pass.* *προστέταγμαι*: enjoin upon, direct

προσ-τίθημι, *pf.* *προστέθεικα*: place upon, give

πρόσ-φημι, *fut.* *προσερῶ*: address

προσ-χράομαι, *pf.* *προσκέχρημαι*: use in addition, use

πρόσ-ωπον *n.*: countenance, feature; (theatrical mask), person

προτεραῖος *adj.*: on the day before

πρότερον *comp. adv.*: sooner, formerly

πρότερος *comp. adj.*: before

προ-τίθημι: lay before, propose; *mid.* lay out, of the *πρόθεσις* of the dead body before burial. **115 e**

προ-τρέπω: turn forward, urge on

προ-τροπά-δην *adv.* (*τρέπω*): headlong

πρό-χειρος *adj.* (*χείρ*): ready, at hand

προ-χωρέω: advance, go forward. *προὐχώρει αὐτῷ*, he succeeded

πρύμνᾱ *f.*: stern

πρυτανεῖον *n.*: prytanēum, the hall at Athens in which guests of the city dined. **36 d**

πρυτανεύω: have the prytany. **32 b**

πρύτανις, -εως *m.*: prytanis

πρῴ *or* **πρωΐ** *adv.* (*πρό*): early in the morning

πρωΐτατα *sup. adv.*: earliest

πρωΐτερον *comp. adv.*: earlier

πρῴην *adv.*: the other day, day before yesterday

πρῶτον *sup. adv.*: for the first time, firstly

πρῶτος *sup. adj.* (*προ-ατος*?): first, earliest

Πῡθία *f.*: Pythian priestess. **21 a**

πυκνός *adj.*: close, frequent, constant

πυνθάνομαι, *aor.* *ἐπυθόμην*: inquire, learn by inquiry, learn

πῶλος *m.* (foal): colt

πῶμα, -ατος *n.* (potio): draught

πώ-ποτε *adv.*: ever yet

πῶς *adv.*: in what way, how? How is it that, why? *πῶς γὰρ οὔ*, certainly, of course

πώς *encl. adv.*: in any way, in some way, substantially

Ῥαδάμανθυς, -υος *m.*: Rhadamanthys, brother of king Minos of Crete, and one of the judges in the lower world. **41 a**; cf. Ξ 322; *Gorgias* **523 e**

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ῥᾴδιος *adj.*: easy

ῥᾳδίως *adv.*: easily, readily, lightly, without good reason

ῥᾳ-θῡμότατος *sup. adj.* (θυμός): easiest laziest

ῥᾷον *comp. adv.*: more easily

ῥᾷστος *sup. adj.*: easiest

ῥῆμα, -ατος *n.* (εἴρηκα): phrase, expression

ῥητέον *verbal of* φημί: it must be said

ῥήτωρ, -ορος (εἴρηκα): speaker, rhetorician, orator. οἱ ῥήτορες, the public men

ῥώννῡμι, *pf. pass.* ἔρρωμαι: make strong, strengthen. ἐρρῶσθαι, to be strong, "to take care of himself,"—*in greeting, like the Latin* valeo

Σαλαμίνιος *adj.*: Salaminian, of Salamis

Σαλαμίς, -ῖνος *f.*: Salamis, an island near the harbor of Athens. **32 c**

σάτυρος *m.*: Satyrus, satyr. **215 b**

σαυτῷ, σαυτόν *reflex. pron.*: thyself

σαφέστατα *sup. adv.* (σαφής): most clearly

σαφέστερον *comp. adv.*: more clearly

σαφής, -ές *adj.*: clear, distinct, definite

σαφῶς *adv.*: clearly, distinctly, openly

σέβομαι: revere, worship

Σειρῆνες *f. pl.*: Sirens, who beguiled mariners to their destruction. **216 a**; cf. Homer μ 167 ff.

σελήνη *f.*: moon

σεμνότερος *comp. adj.* (σέβομαι): more august, more reverend

σημαίνω, *aor.* ἐσήμηνα (σῆμα): show, indicate

σημεῖον *n.*: sign, token

σῑγάω: am silent, am still

σῑγή *f.*: silence. σιγῇ, in silence

Σῑληνός *m.*: Silēnus, foster-father and companion of Dionysus. **215 a, 216 d**

Σῑληνώδης, -ες *adj.*: Silen-like

Σιμμίας, -ου *m.*: Simmias. **45 b, 59 c**

Σίσῡφος *m.*: Sisyphus. **41 c**; cf. Homer λ 593

σῑτέομαι (σῖτος): am fed, eat

σῖτησις, -εως: feeding, dining

σῖτος *n.*: food

σκεδάννῡμι, *pf. pass.* ἐσκέδασμαι: scatter

σκέλος, -εος *n.* (iso-sceles): leg

σκέμμα, -ατος *n.*: consideration, speculation

σκεπτέον: *verbal of* σκοπέω

σκευή *f.*: costume, attire, contrived apparel

σκέψις, -εως *f.*: consideration, question

σκιά *f.*: shade

σκιᾰ-μαχέω: fight with shadows, "fight in the dark," "beat the air"

σκοπέω, *aor.* ἐσκεψάμην, *pf.* ἔσκεμμαι, *verbal* σκεπτέον: consider, examine, look at

σκῡτο-τόμος *m.* (τέμνω): shoemaker

σμῑκρός *adj.* (μικρός): small, little

σός, σή, σόν *possessive pron.* (tuus): thine

Σούνιον *n.*: Sunium, the southern promontory of Attica. **43 d**

σοφίᾱ *f.*: wisdom

σοφιστής, -οῦ *m.* (σοφός): sophist, philosopher, rhetorician

σοφός *adj.*: wise

σοφώτατος *sup. adj.*: wisest

σοφώτερος *comp. adj.*: wiser

σπανιώτερος *comp. adj.*: more rare

σπεύδω, *aor.* ἔσπευσα (studium): hasten, strive for

σπουδάζω, *aor.* ἐσπούδασα: am in earnest, am serious, am eager for

σπουδῇ *adv.*: in earnest, seriously, in a serious matter

στάσις, -εως *f.* (ἵστημι): faction, party

στέρομαι, *pf. pass.* ἐστέρημαι, *fut.* στερήσομαι, *aor.* ἐστερήθην: am deprived, lose

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στέφω, *aor.* ἔστεψα, *pf. pass.* ἔστεμμαι: crown

στόμα, -ατος *n.*: mouth, lips

στρατεία *f.*: military expedition, campaign

στρατεύομαι, *fut.* στρατεύσομαι: serve in the army

στρατ-ηγέω: am general

στρατ-ηγία *f.* (strategy): generalship, command of an army

στρατ-ηγικός *adj.* (strategic): skilled in generalship

στρατ-ηγός *m.*: general, commander

στρατιά *f.*: army, expedition

στρατιώτης, -ου *m.*: soldier

στρατό-πεδον *n.*: camp, army

συγ-γίγνομαι, *aor.* συνεγενόμην, *pf.* συγγέγονα: come to be with, associate with, have intercourse with

συγ-γιγνώσκω: have sympathy with, am indulgent to

συγ-κάμπτω, *aor.* συνέκαμψα: bend

συγ-κεράννῡμι, *pf.* συγκέκρᾱμαι: mix, combine, unite

συγ-χωρέω, *aor.* συνεχώρησα: concede, yield

σῡκο-φάντης, -ου *m.*: (sycophant), malicious accuser. (Never used like modern "sycophant.")

συλ-λαμβάνω, *aor.* συνέλαβον: take together, close

συλ-λέγω, *aor. pass.* συνελέγην: collect

συμ-βαίνω, *pf.* συμβέβηκα: befall, happen. τὰ ἐμοὶ συμβεβηκότα, my experience

συμ-βάλλομαι: bring together, contribute

σύμ-βολον *n.* (βάλλω, symbol): (chance) meeting

συμ-βουλεύω, *aor.* συνεβούλευσα: give advice, counsel, advise

σύμ-πᾶς, σύμ-πᾶσα, σύμπᾶν: all together

συμ-πότης, -ου *m.* (πίνω): fellow banqueter

συμ-φέρω: (bring together), am of advantage

συμ-φεύγω, *aor.* συνέφυγον: flee with, go into exile with, am banished with

συμφορά *f.*: misfortune

συν-άπτω, *aor.* συνῆψα, *pf. pass.* συνῆμμαι: fasten together

συν-δια-σῴζω, *aor.* συνδιέσωσε: aid in saving

συν-δια-ταλαιπωρέω: continue the toil (the rest of parents)

συνδοκεῖ *impers.*: it seems good to (them) too

σύνειμι, *fut.* συνέσομαι: am with, associate with, have to do with. οἱ συνόντες, (my) associates

συν-επι-σκοπέω, *aor.* συνεπεσκεψάμην: consider with (me), examine with (me)

συν-ήθης, -ες *adj.*: accustomed, familiar

συν-θήκη *f.* (τίθημι): covenant, agreement, contract

συν-οἶδα *pf. as pres.; plpf. as impf.*, συνῄδη: am conscious, know very well, — *with dat. after* συν-

συν-ουσία *f.* (σύνειμι): association

συν-ουσιαστής, -οῦ *m.*: associate

συν-τεταγμένως *adv.* (τάττω): in array, with definite agreement

συν-τεταμένως *adv.* (τείνω): vehemently

συν-τίθημι, *aor. inf.* συνθεῖναι, *aor. mid.* συνεθέμην: put together, compose; *mid.* covenant, agree together

συν-τυγχάνω: happen

συν-ωμοσία *f.* (ὄμνυμι): conspiracy, club

συ[illegible]-ωρίς-ίδος *f.*: pair of horses

σῦριγξ, -γος *f.* (syrinx): shepherd's pipe

συσ-σῑτέω: eat together, am messmate

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συχνός *adj.*: much. *συχνοῦ χρόνου*, in a long time

Σφήττιος *adj.*: Sphettian, of the deme Sphettos (of the tribe Acamantis). **33 e**

σφόδρα *adv.*: earnestly, seriously, exceedingly

σφοδρός *adj.*: earnest, enthusiastic, impetuous

σφοδρῶς *adv.*: violently, vehemently

σφῶν *gen. of refl. pron.*: themselves

σχεδόν *adv.* (ἔχω): nearly, almost, about

σχῆμα, -ατος (ἔχω, scheme) *n.*: appearance, bearing. (Cf. habitus.)

σχολάζω: am at leisure

σχολή *f.* (school): leisure. *σχολὴν ἄγω*, have leisure. Cf. *ἡσυχίαν ἄγω*.

σῴζω, *aor.* ἔσωσα, *fut. pass.* σωθήσομαι, *aor.* ἐσώθην: save, keep in safety; *aor. pass.* returned in safety

Σωκράτης, -ους *m.*: Socrates. (The best Mss. of Xenophon treat this as of the first declension.) Introd. §§ 13 f.

σῶμα, -ατος *n.*: body

σω-φρονέω (*σώφρων*, —*σῶς*, *φρήν*): am of sound mind, am sensible

σω-φροσύνη *f.*: temperance, self-control

τἀληθῆ: *for τὰ ἀληθῆ*

τἆλλα: *for τὰ ἄλλα*

τἄν: *for τοὶ ἄν*. **29 a**

τάν *in ὦ τάν* (ἔτης?): my friend, my good man

τάξις, -εως *f.* (*τάττω*): post, station

ταράττω, *pf. pass.* τετάραγμαι: trouble, confuse, disturb

τἀριστεῖα: *for τὰ ἀριστεῖα*, the meed of bravery

τάττω, *aor.* ἔταξα, *pf. pass.* τέταγμαι, *aor.* ἐτάχθην (tactics): station, place, set, appoint

ταυρηδόν *adv.*: like a bull

ταύτῃ *adv.* (*οὗτος*): in this respect, thus, so, in this point

ταὐτόν: *for τὸ αὐτό*, the same

ταφή *f.*: burial, funeral

τάχα *adv.*: perhaps, possibly

τάχιστα *sup. adv.*: most quickly

ταχύς, ταχεῖα, ταχύ *adj.*: swift. *διὰ ταχέων*, quickly

τείνω: tend, extend, direct

τεκμαίρω: infer, gather

τεκμήριον *n.*: sign, indication, bit of circumstantial evidence

τεκτονικός *adj.* (*τέκτων*): skilled in carpentry

Τελαμών, -ῶνος *m.*: Telamon. **41 b**

τελετή *f.*: initiation, mystic rite

τελευταῖος *adj.*: last

τελευτάω, *aor.* ἐτελεύτησα, *pf.* τετελεύτηκα: end, die. *τελευτῶν*, at last

τελευτή *f.* (*τέλος*): end, completion, death

τελέω, *pf.* τετέλεκα (*τέλος*): pay

Τερψίων, -ωνος *m.*: Terpsio. **59 c**

τέτταρες *num.* (quattuor): four

τέχνη *f.* (technical): art

τέως *adv.*: till then. Cf. *ἕως*.

τῇδε *adv. of δδε*: thus, in the following way

τηλικόσδε *adj.*: at (your) age

τηλικοῦτος *adj.*: at (my) age

τήμερον *adv.* (*ἡμέρα*): to-day

τηνικάδε: at this hour

τίθημι, *aor. mid.* ἐθέμην: place, set, count; cast (of a vote)

τῑμάω, *aor.* ἐτίμησα, *fut. mid.* τῑμήσομαι, *aor.* ἐτῑμησάμην (*τιμή*): honor, esteem, fix a penalty; *mid.* propose as a penalty, *with gen. of price*

τῑμή *f.*: honor

τίμημα, -ατος *n.*: assessment, award, judgment

τῑμιώτερος *comp. adj.* (*τιμή*): more precious

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τῑμωρέω, *fut.* τῑμωρήσω, *aor. mid.* ἐτῑμωρησάμην: avenge, gain satisfaction; punish

τῑμωρίᾱ *f.*: punishment, vengeance

τις, *gen.* τινός *or* τοῦ, *dat.* τῴ, *n. pl. acc.* ἄττα, (*encl.*) *indef. pron.*: some one, a certain, one, many a one, some. ἤ τι ἢ οὐδέν, little or nothing

τίς, τί, *gen.* τίνος, *interrog. pron.*: who? what?

τιτρώσκω, *pf. pass.* τέτρωμαι, *fut. pass.* τρωθήσομαι: wound

(τλάω), *aor.* ἔτλην (τόλμη): dare

τοί: = σοί, *in a Homeric quotation.* **28 c.** *Generally a weak ethical dative*, you know, doubtless, you see

τοί-νυν *inferential particle*: well then, well, *often used in a transition*

τοιόσδε *dem. pron.*: such as this, like this

τοιοῦτος, τοιαύτη, τοιοῦτο *dem. pron.* (τοῖος): such, of this kind. *It may refer to what follows* (*as* **47 a**).

τολμάω, *aor.* ἐτόλμησα: dare, have the heart

τόλμη *f.*: daring, assurance, effrontery

τόπος *m.* (topography): place, region

τοσόσδε, τοσῆδε, τοσόνδε: so much, so great; *pl.* so many

τοσοῦτος, τοσαύτη, τοσοῦτο (τόσος): so great, so heavy, so much; *pl.* so many. εἰς τοσοῦτον, to such a pitch

τότε *adv.*: then

τοτέ *adv.*: at one time. τοτὲ δ' αὖ, but again

τού *encl.*: *gen. of* τις

τοὐναντίον: *for* τὸ ἐναντίον, the opposite

τοὔνομα: *for* τὸ ὄνομα, the name

τραγικός *adj.*: tragic

τραγῳδίᾱ (τράγος, ᾠδή) *f.*: tragedy

τρά-πεζα *f.* (trapeze; τέτταρες, πούς): table, bank, money changer's

τρεῖς *numeral* (tres): three

τρέπω, *2 aor.* ἐτραπόμην (τρόπος): turn

τρέφω, *fut.* θρέψω, *fut. pass.* θρέψονται, *pf. pass.* τέθραμμαι: bring up, nurture

τρέω, *aor.* ἔτρεσα: tremble

τριᾰ́κοντα *num.*: thirty. οἱ Τριάκοντα, "The Thirty Tyrants," who ruled Athens from June, 404, to February, 403 B.C.

τρίβω, *aor.* ἔτριψα, *pf. pass.* τέτριμμαι: rub, prepare by rubbing

Τρι-πτόλεμος *m.*: Triptolemus, a mythical hero of Eleusis. He was a favorite of Demeter, and received from her a winged chariot, with which he drove over the earth, making known the blessing of agriculture. **41 a**

τρίτατος *adj.* (τρεῖς): third

τριχῇ *adv.*: in three ways

Τροίᾱ *f.*: Troy, the Troad. **41 b**

τρόπος *m.* (τρέπω): manner, way. παντὶ τρόπῳ, by all means. ὃν τρόπον, in what way, as

τροφεύς, -έως *m.* (τρέφω): foster father, who brought (him) up

τροφή *f.* (τρέφω): food, support, nurture

τρυφή *f.*: luxury

τρωθησόμενος: *fut. pass. partic. of* τιτρώσκω

τυγχάνω, *fut.* τεύξομαι, *aor.* ἔτυχον (τύχη): chance, happen. *With suppl. participle, which often has the greater importance;* τυγχάνει ὄν, happens to be, is. τὰ τυχόντα, chance, common. *With gen.*, happen upon, receive

τύπτω: strike, smite

τυφλός *adj.*: blind

τύχη *f.*: fortune. τύχῃ ἀγαθῇ, God's will be done, as God pleases, "all for the best." This phrase is set at the head of many Attic inscriptions, like Θεοί, "In God's name," "God save the State."

τῴ *encl.*: = τινί, *dat. of* τις

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ὕβρις, -εως *f.*: insolence
ὑβριστής, -οῦ *m.*: insolent
ὑβριστότατος *sup. adj.*: most insolent
ὑγιεινός *adj.*: healthful, wholesome
ὕδωρ, *gen.* **ὕδατος** (wet): water. *Pl.* rain
υἱός, -οῦ: *see* **ὑός**, son
ὑμεῖς, ὑμῶν *pers. pron.*: you
ὑμέτερος *adj.*: your, of you. **τὸ ὑμέτερον**, your work
ὑός, -οῦ *nom. dual* **ὑεῖ**, *pl.* **ὑεῖς**, *gen. pl.* **ὑέων** *m.* (**υἱός**): son
ὑπ-ακούω, *aor.* **ὑπήκουσα**: give ear to, listen, *i.e.* answer, open the door
ὑπ-άρχω: am in readiness
ὑπ-εικάθω (**εἴκω**, weaken): yield
ὑπ-είκω, *verbal* **ὑπεικτέον**: yield, as a younger to an older person
ὑπέρ *prep.* (super): *with gen.*, on behalf of, on the part of, in regard to
ὑπ-έρχομαι: creep before, fawn upon, cringe to
ὑπ-έχω: bear, suffer, am subject to
ὑπ-ηρεσία *f.*: service
ὑπ-ηρέτης, -ου *m.*: servant, attendant
ὑπ-ισχνέομαι, *aor.* **ὑπεσχόμην**: promise
ὕπνος *m.* (somnus): sleep
ὑπό *prep.* (sub): *with gen.*, under, by, because of
ὑπο-βλέπω, *fut.* **ὑποβλέψομαι**, *aor.* **ὑπέβλεψα**: look from under the brows, look with suspicion, look askance
ὑπο-δέχομαι: receive
ὑπο-δέω, *pf. pass.* **ὑποδέδεμαι**: bind under, bind on; *pf. pass.* am shod
ὑπό-δημα, -ατος *n.*: sandal
ὑπο-λαμβάνω, *aor.* **ὑπέλαβον**, *pf.* **ὑπείληφα**: interpose, suppose; *aor.* came to believe
ὑπο-λογίζομαι: take into account, calculate, consider
ὑπο-μένω, *aor.* **ὑπέμεινα**: endure, submit to
ὑπο-στέλλω, *aor. mid.* **ὑπεστειλάμην**: hold back, withhold, dissemble
ὕπτιος *adj.* (**ὑπό**): supine, upon (my) back
ὕστατον *sup. adv.*: for the last time
ὑστεραῖος *adj.*: later, following. **τῇ ὑστεραίᾳ**, on the next day, on the day after
ὕστερον *comp. adv.*: later
ὕστερος *comp. adj.*: later
ὑφ-ηγέομαι: lead the way, lead on
ὑφ-ίημι, *aor. opt. mid.* **ὑφείμην**: yield, concede

Φαίδων, -ωνος *m.*: Phaedo. **57 a.** He was a well-to-do young citizen of Elis, — but was brought to Athens as a prisoner of war, and sold as a slave. Socrates took interest in him and secured his freedom, and he became a devoted follower of Socrates.
Φαιδώνδης, -ου *m.*: Phaedondes. **59 c**
φαίνω, *fut. pass.* **φανοῦμαι**, *aor.* **ἐφάνην**: show; *pass.* appear, am found, seem. **οὐ φαίνεται**, plainly not
φανερός *adj.*: manifest, seen, open
φάρμακον *n.* (pharmacy): drug, — *euphemistic for* poison
φάσκω (**φημί**): assert, say, declare, claim
φαυλίζω: disparage
φαῦλος *adj.*: worthless, mean, insignificant
φαυλότατος *sup. adj.*: meanest
φαυλότερος *comp. adj.*: of less importance
φείδομαι, *fut.* **φείσομαι**: spare
φέρω, *fut.* **οἴσω**, *aor.* **ἤνεγκα**, *aor. pass.* **ἠνέχθην**: bear, bring
φεύγω, *fut.* **φεύξομαι**, *2 aor.* **ἔφυγον**, *verbal* **φευκτέον** (**φυγή**): (1) flee, avoid, shun; (2) am charged, am defendant in a suit at court, — (*treated as a passive*

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verb, am accused, *with* ὑπό *and gen. of agent*); go into exile, am banished

φήμη *f.* (fama): report, saying (*esp.* chance saying)

φημί, *inf.* φάναι, *fut.* φήσω *and* ἐρῶ, *aor.* εἶπον, *pf.* εἴρηκα, *pass.* εἴρημαι, *verbal* ῥητέον: say, assert. οὐ φημι, deny, say no

φθέγγομαι, *aor.* ἐφθεγξάμην: utter a sound

Φθία *f.*: Phthia, home of Achilles in Thessaly. **44 b**

φθονέω, *aor.* ἐφθόνησα: envy, grudge, begrudge

φθόνος *m.*: envy, grudge, malice

φιλέω: love

φίλιος *adj.*: friendly

Φιλό-λαος *m.*: Philolāus, a distinguished Pythagorean philosopher. **61 d.** Introd. § 6

φιλό-πολις *adj.*: city-lover, patriotic

φίλος *adj.*: dear, pleasing, friendly; *as noun*, friend

φιλο-σοφέω (σοφός): love wisdom, seek truth

φιλο-σοφία *f.* (philosophy): search for truth

φιλό-σοφος *m.*: lover of truth

φιλό-τῑμος *adj.*: lover of honor, ambitious

φιλο-τῑμότατος *sup. adj.*: most ambitious

φιλο-ψῡχία *f.*: love of life

Φλειάσιοι *m. pl.*: Phliasians, people of a small country west of Corinth. **57 a**

φλυᾰρέω: babble, talk nonsense

φλυᾰρία *f.*: babbling, nonsense

φοβέομαι, *fut.* φοβήσομαι, *aor.* ἐφοβήθην: fear, am afraid of, dread

φοβερός *sup. adj.*: fearful, to be feared

φόβος *m.*· fear

φοιτάω: frequent, come often

φονικώτατος *adj.*: most bloodthirsty

φόνος *m.*: slaughter, slaying, death

φορέω: wear. Frequentative of φέρω

φορτικός *adj.* (φέρω, φόρτος, burden): (burdensome), vulgar, commonplace

φράζω, *aor.* ἔφρασα: point out, tell, declare

φρονέω (φρήν): think. μέγα φρονῶ, am proud

φρόνησις, **-εως** *f.*: intelligence, wisdom, prudence

φρόνιμος *adj.*: intelligent, reasonable, wise

φρονίμως *adv.*: wisely, sensibly. φρονίμως ἔχειν, to be wise

φρονιμώτατος *sup. adj.*: wisest, most intelligent

φροντίζω, *aor.* ἐφρόντισα, *verbal* φροντιστέον: think of, consider

φροντιστής, **-οῦ** *m.* (φροντίζω): thinker, speculator, student of. (*Followed by an acc., as if it were* φροντίζων.)

φρουρά *f.*: guard, prison

φυγή *f.*: flight, retreat; exile, banishment

φύλαξ, **-ακος** *m.*: guard, keeper

φυλάττω: guard, watch; *mid.* guard (my)self against

φῦλή *f.*: phyle, tribe, — one of the ten chief political divisions of the Athenians

φύσις, **-εως** *f.*: nature, natural endowment

φυτεύω, *aor.* ἐφύτευσα: plant, beget. ὁ φυτεύσας, (your) father

φύω, *aor.* ἔφυν, *pf.* πέφυκα (*cf. Latin* fui): spring, come into existence, am born; *pf.* am, am by nature

φωνή *f.* (-phone): voice, dialect, speech

Χαιρεφῶν, **-τος** *m.*: Chaerephon, a friend of Socrates. **20 e**

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χαίρω: take pleasure, rejoice, delight, fare well. *ἐάω χαίρειν*, suffer it to say "farewell," think no more of it

χαλεπαίνω, *fut.* χαλεπανῶ: am angry

χαλεπός *adj.*: difficult, hard, sad, grievous, fierce

χαλεπώτατος *sup. adj.*: hardest, fiercest, hardest to bear

χαλεπώτερος *comp. adj.*: more difficult, harder to bear, worse

χαλκεύς, -έως *m.* (χαλκός): blacksmith

χαλκευτικός *adj.*: skilled in smith's work

χαμ-εύνιον *n.* (χαμαί, εὐνή): ground-bed, i.e. blankets, for sleeping on the ground

χαριεντίζομαι (χάρις): jest, sport

χαρίζομαι, *fut.* χαριοῦμαι, *aor.* ἐχαρισάμην: gratify, oblige

χάρις, -ιτος *f.*: gratitude, favor, thanks. *ἐν χάριτι*, as a favor, to please

χειμών, -ῶνος *m.* (hiems): cold, storm, winter

χειρο-τέχνης, -ου *m.*: artisan, craftsman

χείρων, -ονος (*comp. of* κακός): worse

χίλιοι *pl. adj.*: one thousand

χράομαι, *aor.* ἐχρησάμην: use. *φθόνῳ χρώμενοι*, through envy, under the influence of envy. *χρῶμαι ἐμαυτῷ*, do with myself

χρεία *f.*: use

χρή (*sc.* ἐστί): it is necessary, needful, fitting; one must, one ought

χρῆμα, -ατος *n.*: thing; *pl.* property, money. *[illegible]μῶμαι χρημάτων*, propose a fine

χρηματι[illegible] *m.*: making of money

χρῆν (χ[illegible]): it were fitting. *χρῆν αὐτοὺς* [illegible] they ought, etc.

χρησμός *m.*: response of an oracle, oracle

χρησμ-ῳδέω, *aor.* ἐχρησμῴδησα: deliver an oracle, foretell the future

χρησμ-ῳδός *m.* (ἀείδω): oracle-singer, fortune-teller, prophet

χρηστός *adj.* (χράομαι): good, excellent

χρόνος *m.*: time

χρύσεος *adj.*: golden

χρῶμα, -ατος (chrome): color

χωλός *adj.*: lame

χωρέω: proceed, flow

χωρίς *adv.*: apart from, not to speak of

ψευδής, -ές *adj.*: false

ψεύδομαι, *aor. pass.* ἐψεύσθην: lie, speak falsely, deceive

ψεῦδος, -εος *n.*: falsehood

ψηφίζομαι (ψῆφος): vote, cast (my) vote

ψῆφος, -ου *f.*: (pebble), vote

ψῑλός *adj.*: bare, simple

ψόγος *m.*: blame

ψῡχή *f.*: soul

ψύχομαι: become cold

ψῦχος, -εος *n.*: cold, cool

ὠγαθέ: *for* ὦ ἀγαθέ. **24 d**

ὧδε *adv. of* ὅδε: thus, in this way

ὥρα *f.* (hour): season, time

ὡς *adv.*: as, how, that, since. *In* ὡς ἀληθῶς, *it is the adv. of the article*,—in truth. *ὡς with the participle indicates the action as thought or said;* ὡς ἐλέγξων, with the expectation that I should prove; ὡς διαφθείροντα, with the statement that I corrupt. *ὡς with the superl., like Latin* quam, ὡς βελτίστη, as good as possible; ὡς τάχιστα, as quickly as possible

ὥσ-περ *adv.*: as, just as, like

ὥστε *conj.*: *with inf.*, so that; therefore

ὦτα: *pl. of* οὖς, ear

ὠφελέω, *fut.* ὠφελήσω, *pf.* ὠφέληκα: benefit, help, profit, am of advantage

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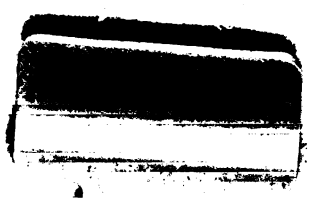

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